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WOODSTOCK LETTERS

A RECORD

Of Current Events and Historical Notes connected with the Colleges and Missions of the Soc. of Jesus in North and South America.

VOL. X.

WOODSTOCK COLLEGE

1881.

FOR PRIVATE CIRCULATION.

WOODSTOCK LETTERS.

VOL. X, No. 1.

PAPERS RELATING TO THE EARLY HISTORY OF THE MARYLAND MISSION.

III.—THE PENAL LAWS.

1. Governor Seymour reprimands Fathers William Hunter and Robert Brooke.

2. Papers on the subject by Father George Hunter.

3. Indictment of Father James Beadnall.

Although the penal legislation of the Mother Country was not extended to the colonies, nor enforced in all its rigor against recusants beyond the seas, yet the provisions of the law for the establishment of the Church of England in the Province of Maryland were such as to press heavily upon those who adhered to the ancient faith, and made the saying true, that "the Catholic inhabitant was the only victim of intolerance" in the land where religious liberty had been granted by his ancestors. Disfranchisement was followed by a persistent and tyrannical system of persecution, and by acts whose recital—to borrow the words of Colonel Scharf, the latest historian of the State, and a Protestant (vol. 1, p. 370),—"may well make the Marylander of the present day blush with indignant shame at the deeds of his predecessors."

This unjust and ungenerous policy of the Protestant

dominant party, and the grievous oppression under which Catholics suffered from the constant introduction and enactment of stringent measures against their religion, together with the apprehension of more intolerable burdens that were to be imposed upon them, at length caused the Catholic inhabitants to appeal to the Home Government for protection against further injustice on the part of the Provincial authorities.

This appeal for redress of grievances was drawn up by Father George Hunter, for many years Superior of the Mission. The three papers here presented are in his marked handwriting, and appear to have been written in 1757. One paper was evidently prepared as a memorial, and the other two furnish the notes explanatory and confirmatory of its assertions. It may be that these papers were never presented; at least, it is not known from the records at hand that any action was taken in regard to them, or in consequence of them, by the authorities to whom it was intended that the appeal should be forwarded. But even if they offer merely the rough draught of a contemplated memorial, they show clearly how many and how well founded were the causes for complaint on the part of Maryland Catholics, at a period only twenty years prior to the Revolution, which happily did away with all further necessity for appeals of such a nature; and the authority of Father Hunter, who was for more than twenty years Superior of the Mission, and thoroughly conversant with the matter of which he treats, lends value and interest to a document which helps to illustrate the history of the past, and is one of the few records which have come down to us.

Before presenting the papers of Father George Hunter, it may not be without interest, as connected with the subject of penal laws, to give an incident in the life of Father William Hunter. The account is taken from the council proceedings of 1704, and may be found in Scharf's History (vol. 1, p. 368). John Seymour had been appointed Governor by royal authority, on the 12th of February, 1702, O.

S. (1703), and shortly afterwards, when he had entered upon the duties of his office, complaints were made to him by the Protestant inhabitants against Robert Brooke and William Hunter, two Catholic priests of St. Mary's County. They were immediately summoned to answer the charges before the Council, and signified their obedience, requesting at the same time to be accompanied by their counsel, Charles Carroll, which request the board unanimously refused to grant. They appeared at the appointed day, Sept. 11, 1704, and the minutes of the council proceedings give an account of the affair, in which the Governor's language in some places sounds like the echo of a charge delivered by an Elizabethan judge in similar cases.

I.—GOVERNOR SEYMOUR'S REPRIMAND OF FATHERS HUNTER AND BROOKE.

"The said Mr. William Hunter [1] and Mr. Robert Brooke [2] appeared and are told on what occasion they were called before his Excellency. Mr. William Hunter gives his Excellency many thanks for the opportunity of appearing before his Excellency, and says he is very sorry for any annoyance in his conduct. As to his consecrating the chapel, he did not consecrate it, for that is an Episcopal function, and that nobody was present but himself in his common priest's vestments, and that neither under his Excellency's eye nor in his presence, but if any such thing was done, it was above fourteen months ago, and long before his Excellency's arrival. Mr. Brooke says he did say Mass in the

[1] Oliver merely mentions that he died in Maryland, August 15th, 1723. Father McSherry's catalogue places Father Hunter's arrival on the Mission in 1692. He is marked *Sup. Miss.* for the years 1696, 1697, 1700, 1703, 1705, 1708. Under the date of 1705 a note against his name says: *Prof.* 4 *Vot.*, 23 *Aug.* 1702. In 1721, P. Hunter was at St. Thomas', where he died on the day mentioned by Oliver, or one day later, according to P. Geo. Hunter.

[2] In the catalogue of missionaries drawn up by Father McSherry, he is described as *Americanus ex Marylandia*, and a note is added, *Prof.* 4 *Vot.*, 15 *Aug.* 1702. The same authority names Father Brooke (or *Brooks*, as the name is constantly written in this and other records,) as Superior in 1711, with a note appended that in another catalogue of 1711 (perhaps 1712), F. Thomas Mansell is named Superior. Oliver says: "This worthy Father died in the Maryland Mission, 18th July, 1714; aet. 51, soc. 30." A record of the Mission says that he died at Newtown.

Court time at the chapel of St. Mary's, but found that others had formerly done so.

"Advised that this being the first complaint, the said Mr. Hunter and Mr. Brooke be severely reprimanded, and told that they must not expect any favor, but the utmost severity of the law upon any misdemeanor by them committed; and being called in, his Excellency was pleased to give them the following reprimand:

" 'It is the unhappy temper of you and all your tribe to grow insolent upon civility and never know how to use it, and yet of all people you have the least reason for considering that if the necessary laws that are made were let loose they are sufficient to crush you, and which (if your arrogant principles have not blinded you) you must need to dread.

" 'You might, methinks, be content to live quietly as you may, and let the exercise of your superstitious vanities be confined to yourselves, without proclaiming them at public times and in public places, unless you expect, by your gaudy shows and serpentine policy, to amuse the multitude and beguile the unthinking, weakest part of them, an act of deceit well known to be amongst you.

" 'But, gentlemen, be not deceived, for though the clemency of her Majesty's government and of her gracious inclinations, leads her to make all her subjects easy, that know how to be so, yet her Majesty is not without means to curb insolence, but more especially in your fraternity, who are more eminently than others abounding with it; and I assure you the next occasion you give me you shall find the truth of what I say, which you should now do, but that I am willing, upon the earnest solicitations of some gentlemen, to make one trial (and it shall be but this one) of your temper.

" 'In plain and few words, gentlemen, if you intend to live here, let me hear no more of these things; for if I do, and they are made good against you, be assured I'll chastise you; and least you should flatter yourselves that the severities of the laws will be a means to move the pity of your Judges, I assure you I do not intend to deal with you so. I'll remove the evil by sending you where you may be dealt with as you deserve.

" 'Therefore, as I told you, I'll make but this one trial, and advise you to be civil and modest, for there is no other way for you to live quietly here.

"'You are the first that have given any disturbance to my government, and if it were not for the hopes of your better demeanor, you should now be the first to feel the effects of so doing. Pray take notice that I am an English Protestant gentleman, and can never equivocate.'

"After which they were discharged. The members of this board, taking under their consideration that such use of the Popish chapel of the City of St. Mary's, in St. Mary's County, where there is a Protestant Church, and the said County Court is kept, is both scandalous and offensive to the government, do advise and desire his Excellency the Governor, to give immediate orders for the shutting up the said Popish chapel, and that no person presume to make use thereof under any pretence whatsoever.

"Whereupon it was ordered by his Excellency, the Governor, that present the Sheriff of St. Mary's County lock up the said chapel and keep the key thereof."

The House of Delegates, on the 19th of September, 1704, took into consideration the remarks of the Governor to the two priests, and sent him the following address:

"By a paper read in the House, we perceive what your Excellency was pleased to say to two Popish Priests, on the occasion there mentioned, and, as all your actions, so this in particular, gives us great satisfaction, to find you generously bent to protect her Majesty's Protestant subjects here against insolence and growth of Popery, and we feel cheerfully thankful to you for it."

2.—FATHER GEORGE HUNTER'S MANUSCRIPTS.

A short account of the state and condition of the Roman Catholics in the Province of Maryland, collected from authentic copies of the provincial records and other undoubted testimonies.

The Province of Maryland was granted by Charter (20th of June, 1632) to Cecilius Calvert, Baron of Baltimore, Roman Catholic. His laudable and pious zeal for the propagation of the Christian faith was one of the motives specified for granting him the said Charter. In pursuance of the Charter, Cecilius, Lord Baltimore, caused declarations to be

set forth, inviting all persons believing in Jesus Christ to transport themselves into Maryland, then a wilderness inhabited by cruel and savage people, promising an equality of freedom and favor and liberty of conscience to all so transporting themselves and to their descendants, and further engaged to ratify his said declarations and promises by a perpetual law.

In consequence of the said declaration and promises, in the first session of Assembly held in the Province in 1640, a perpetual Act passed, entitled *An Act Concerning Religion*, which confirmed the said declarations and promises concerning liberty of conscience. The same Act was again reënacted in 1650, and confirmed in 1656. And the Council Records of 1657 have the following lines: "*Lastly, Lord Baltimore*," etc. In conformity to this passage, the Council Records of 1648 testify that the oath of lieutenant or chief governor of the Province of Maryland was to be in the following words: "*And I do further swear*," etc. By the said Records of the said year, it appears that the oath of a counsellor of state was as follows: "*I do further swear*," etc. All which sufficiently evince the encouragement to Roman Catholics to settle in the Province, and that the "Act concerning religion" was to be deemed an unalterable and fundamental law.

In this posture affairs continued until the year 1689-90, when, in consequence of disturbances in that Province, their Majesties, King William and Queen Mary, for reasons of state, thought fit to take the government thereof into their own hands. From that period of time, at greater or less intervals, many severe laws were made against the Roman Catholics residing in the Province; in particular, an Act passed Oct. 3, 1704, for the banishment of every priest exercising any of his functions in the province, and on the 9th of December. in the same year, another Act passed for the suspension of the former Act for eighteen months in regard of such priests as exercised their functions in a private family only of the Roman Catholic communion; which Act,

in consequence of a report from the Lords Commissioners of Trades and Plantations to the Council Board, was ordered to be continued for a longer period, until repealed by her Majesty Queen Anne, in Council, when (Jan. 3, 1705-6) she expressly ordered that Governor John Seymour, Her Majesty's Governor in Maryland, should forthwith represent to the Assembly there that the above Act for suspending the prosecution of priests exercising their functions in a private family, be continued by a new act *without limitation of time.*

Notwithstanding this, on the 17th of July, 1716, an Act passed declaring all incapable of holding or executing any office without swearing unto and signing the Test Oath. And the 28th of May, 1717, an Act passed to oblige all persons to the above oath, in order to be qualified as voters in the Elections of Delegates. However contrary these were to the above fundamental law, they patiently acquiesced and submitted thereunto, whilst allowed the exercise of their religion, though in a private manner, and not affected in their property any other way than by subjecting them to the payment of forty pounds of tobacco per poll (about equivalent to three shillings sterling) to the Established Clergy. In testimony of their peaceable behavior, when about the year 1740 a hint was given by the Upper House some way reflecting on that body of people, the Lower House sent for answer, "that they were well assured that the few of those people here amongst us had it neither in their power nor inclination to disturb the peace or safety of the Province."

In the year 1750 new troubles broke out, when pretended grievances ran so high that in 1751 a bill passed the Lower House for immediately putting in execution the Act of Parliament of the 11 and 12 K. William III., ch. 4, by which every priest convicted of exercising his functions is to suffer perpetual imprisonment. Secondly, all persons educated in or professing the Popish Religion, who shall not within six

months after they attain the age of eighteen, take the Oath of Supremacy, and make the declaration in the 30th Car. II., are disabled to inherit, etc. Bills more or less to the same purpose were brought in each of the ensuing years, and as often rejected by the Upper House. In order to justify the conduct of the Upper House, the Governor, on the 15th of August, 1755, ordered circular letters to the Magistrates of the several Counties to inquire of any foundation for the complaints of the misbehavior of persons of the Roman Catholic persuasion. In consequence of the answers to these letters, the Governor, in his speech of April 23th, 1756, to the Lower House, when again disposed to bring in fresh bills against the Roman Catholics, has the following words: "The Magistrates assure me, that, after a careful inquiry and scrutiny into the conduct of the people of the Romish faith, who reside among us, they have not found that any of them have misbehaved, or given just cause of offence."

But, notwithstanding all the above grounds to hope for toleration, by an Act of Assembly passed in May, 1756, they were burthened with a tax the double of that of their fellow-subjects, a thing never before practised in the Province, and, consequently, contrary to the Royal Orders to all Governors of other Colonies, by which they are ordered not to suffer to pass into execution any *new law affecting the property of the subject.*

As the above mentioned proceedings tend to depopulating that Colony, and give the reason for Queen Anne's ordering a prolongation of the above Act of Suspension, they also show the strong grounds the Roman Catholics have to apprehend for themselves, or posterity, that they shall be meantime violently expelled the country; some are already beginning to wind up their affairs, and many others, it is feared, will follow their example if no speedy remedy be applied.

It is, therefore, humbly prayed the double tax be not assented to, and that an order be given that no new law hence-

forward touching the religion or property of the Roman Catholic, uncommon to his fellow-subject, shall be passed into execution without the previous express consent of the Crown and Proprietor.

A short account of the proceedings of the Assembly of Maryland in regard to the Roman Catholics settled there, together with a justification of their conduct; the whole proved from authentic copies of the Provincial Records and other undoubted testimonies.

I.—The fundamental Law of the Country as to Religious worship allows free exercise of Religion to all professing to believe in Jesus Christ, and even imposes penalties on such as shall molest any one on account of his religion, believing as above. This law was enacted Anno 1640, *Vide, L. 1, pag. 51.* The same was reënacted Anno 1650, and confirmed Anno 1656, *Vide, L. 2, pag. 17.* Item, the Council Records of 1648 testify that the Governor, by his oath, was to insure to the Roman Catholics the full enjoyment of all privileges common to their fellow-subjects, *Vide, L. 3, pag. 5.* The Counsellor's oath contains the same in substance, *Vide, L. 3, pag. 6.* The oath of fidelity, appointed by an Act of 1650, to be taken by the inhabitants of the Province, asserts the above liberty of conscience, *Ibid., pag. 7.* Add to all these the Lord Proprietor's solemn promise never to give his assent to the repeal of the above fundamental law, establishing the free exercise of Religion to all believing in Jesus Christ, as witness the Council Records of 1657. *Vide, L. 3, pag. 3.*

II.—The great objections at this time against the validity of the above fundamental Law are the Penal Laws of England and the misbehavior of the Roman Catholics of Maryland. As to the first, the very House of Assembly implicitly, if not expressly, acknowledges the Penal laws do not extend to their Province, as manifestly appears from their voting in that House to have them passed by Bills brought

in for this purpose at each session for these six years past, and in particular from the Preamble to the Bill sent to the Upper House, Anno 1751, *Vide, L. 2, pag. 1.*

III.—As to the second objection, of all the many grievances laid to the charge of the Roman Catholics, and alleged in the several Memorials and Bills of the Lower House, in order to induce the two Houses to assent to the introducing of the Penal Laws, no one hitherto upon examination ever proved to be well-grounded or conformable to truth; on the contrary, their conduct has been clearly justified as quite peaceable and irreproachable by the letters of the several Magistrates from their respective Counties to the Governor, anno 1755, *Vide, the authentic copies, L. 2, pag. 7, 8, 9, 10, 11, 12, 13.*

IV.—The Roman Catholics are not only proved innocent and inoffensive, but also zealous in the defence of their country against the common enemy. Witness their subscribing more largely than others in proportion to their estates, when the Governor, not able to obtain any fund of his Lower House of Assembly, for the defence of the country at a time the danger was very imminent and pressing, was obliged to apply to the Gentlemen of the Council to hand about subscription papers, in order to raise something for that purpose by that means, *Vide, the authentic copy of the Address of the Roman Catholics to the Upper House of Assembly, L. 3, pag. 21.*

V.—The original maker or cause of all the repeated bills against the Roman Catholics, and of the whole present disturbance in that Province as to religious matters begun Anno 1751 and still continued at this time, was a Roman Catholic Legatee's demanding his legacy of a Protestant executor, who, alleging he was incapable of refunding the whole sum without distressing his family, proposed compounding the matter, offering for that end towards one half of the sum due; but the Roman Catholic legatee insisting upon the whole sum, the executor then threatened going upon the Penal Laws, *Vide, Mr. Dulany's letter to the*

Speaker of the House, L. 1, pag. 2, 3. In pursuance to the above threat, the said executor prevailed shortly after to have a Bill for the Penal Laws brought in and passed in the Lower House of Assembly, *Vide, the authentic copy of the Bill, L. 2, pag. 1, 2.* This Act succeeding, other Bills have been brought in to the same purpose every year since that time, as the printed proceedings of the House publicly testify.

VI.—The only grievance or complaint not yet justified by public authority and authentic testimony is the late indictment of September last against James Beadnall, consisting of two articles: the first, his saying Mass in a private house; the second, his endeavoring to make a convert. The answer to the first is that he was authorized so to do, namely, to say Mass in a private house, by an express order of her Royal Majesty, Queen Anne, in 1706–7 sent to Mr. Seymour, then Governor of Maryland; witness the original in hand. As to the second, the fact is denied, namely, that the above named James Beadnall ever treated with the person specified in the indictment on the subject of religion.

VII.—The consequences of these troubles are that they create so great uneasiness and disgust in the Roman Catholics as to have already compelled some to leave the country to the great prejudice of that Province; to have set others on winding up their affairs, in order to quit it; and determined many more to retire, and look for peace and quiet elsewhere, unless by the application of a speedy remedy they be allowed a peaceable possession of their lands and goods where they are. It is, therefore, humbly prayed immediate redress be granted, such as may securely prevent the Assembly passing and executing some severe Law on the body of Roman Catholics, and thus crushing and expelling them the country before they can have recourse either unto the Crown or Proprietor; particularly, as the order or nature of that Government is such as to put every law immediately in execution when once passed in the

Country before either Crown or Proprietor can be apprized of what has been done.

Many Penal Acts of Assembly passed against the people of that persuasion.

In particular, on the 26th of April, 1715, there passed an Act entitled, An Act for repealing a clause of an Act of Assembly entitled, An Act for Establishment of Religious Worship in this Province. By this Act, the oaths of abjuration and allegiance are ordered to be administered to all persons before being admitted to any Office or place of Trust. At the same time was passed an Act for laying an Imposition on all Irish Papist servants imported into the Province.

On the 17th of July, 1716, passed an Act entitled, An Act for the better security of the Peace and Safety of his Lordship's Government and the Protestant Interest in the Province, by which Act all persons were declared incapable of holding or executing any Office without swearing unto and signing the Test Oath.

On the 28th of May, 1717, passed an Act entitled, An Act for laying an additional duty of twenty shillings in money on all Irish Servants being Papists. Item, at the same time passed an Act entitled, A Supplementary Act to the Act directing the manner of electing and summoning Delegates and Representatives to serve in succeeding Assemblies, etc. This Act obliges all persons, in order to be voters in the elections of Delegates, to take the Test Oath, and subscribe the declarations specified in the above Act, entitled, An Act for the better security, etc., enacted in 1716. At the same time, May 10, 1718, was passed a third Act entitled, An Act to repeal a certain Act of Assembly entitled, An Act to prevent the growth of Popery[1] within the Province, enacted the 5th of September, 1704. This

[1] The number of Catholics in the Province in 1708 was 2,974, as appears by the subjoined list, sent out by Governor Seymour:

Act says the Act of 1704[1] is unnecessary, as by the Act of Parliament made in the 11th and 12th of William the Third, there is good provision made to prevent the growth of Popery, as well in this Province, as throughout all others his Majesty's dominions. However, the Act of the 11th and 12th is not thus put in force, but only erroneously supposed so to be actually everywhere, both in Europe and America, which error they seem expressly to acknowledge in the preamble to the bill from the Lower House in 1751, saying: "*Whereas, some doubts may arise whether the Act entitled, An Act to repeal a certain Act of Assembly entitled, An Act to prevent the growth of Popery, the Act of Parliament made in the 11th and 12th of King William is in force, etc.* Notwithstanding all the hardships and restraints the Roman Catholics were laid under by these several Penal Laws, contrary to the solemn promises made to their ancestors, which induced them to quit their native soil in order to settle that new Colony, and secure to their posterity

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A list of the number of Papists inhabiting in the several Counties of this Province, as taken by the respective sheriffs, Anno Domini 1708, viz: In Anne Arundel County, 161; in Baltimore County, 53; in Calvert County, 48; in Prince George's County, 248; in Charles County, 709; in St. Mary's County, 1,238; in Cecil County, 49; in Kent County, 40; in Queen Anne's County, 179; in Talbot County, 89; in Dorchester County, 79; in Somerset County, 81; in all, 2,974." (London Public Record Office, Maryland, B. T., Red. No. 4., H., p. 79). The whole population of the Province at this time was over 40,000.

[1] "By its provisions, Section 1 provides a reward of £100 to any one who shall 'apprehend and take' a Popish Bishop, Priest or Jesuit, and prosecute him 'until convicted of saying Mass, or of exercising any other part of the office or function of a Popish Bishop or Priest.' Section 3 inflicts perpetual imprisonment on any Popish Bishop, Priest or Jesuit that shall say Mass or exercise any function proper to such Bishop, Priest or Jesuit; or on any person professing the Catholic Religion who shall keep school, or educate, or govern, or board any youth. Section 4: That if any Popish youth shall not, within six months after he attains his majority, take certain oaths prescribed (oaths inconsistent with the faith of Catholics), he shall be incapable of taking lands by descent, and his next of kin, being a Protestant, shall succeed to them; that any person professing the Catholic faith shall be incompetent to purchase lands. Section 6: Any person sending his child abroad to be educated in the Catholic faith should forfeit £100." *Letter of William M. Addison upon Religious Toleration in America*, p. 9.

a peaceable, quiet habitation, in the free exercise of their religion at the expense of their lives and fortunes; they patiently submitted to all whilst allowed the exercise of their religion and their properties not immediately touched, though deprived of many means of advancing their fortunes common to their fellow-subjects.

In testimony of this, their patient submission, peaceable and quiet behavior, they sent to England to his present Majesty, on his accession to the throne, a congratulatory address, in testimony of their fidelity and duty, enclosed in an address to the late Proprietor of this Province. The same they confirmed again a few years after in an address to the late Proprietor on his arrival from England in his own Province, to which he gave them the following answer: "I thank you for the kind address, and cannot but be in a particular manner pleased with the dutiful regard which you express for his Majesty and the Royal Family, the continuance of which will always secure to you my favor and protection." This seems a sufficient conviction of their satisfactory behavior, both in regard to the Crown, Governments and Country. In consequence hereunto, when about the year 1740, a hint was given by the Upper House some way reflecting on that body of people, the Lower House sent back for answer: "They were well assured that the few of those people here amongst us had it neither in their Power nor Inclination to disturb the peace or safety of the Province."

Therefore, as was natural from this assurance of their peaceable dispositions, a calm of several years ensued; persons, though of different persuasions, universally agreeing among themselves, all mutually concurred in aiming at the daily improvement of their country, the increase of trade, the accumulating of riches, and embellishment of their now thriving Province; insomuch that it may with truth be said never did the income to the Crown or Proprietor so sensibly increase at any time in so short a space from the first settlement as during this happy period. This happiness, by a

general concord and union, might have attended the country many years longer, had not a quarrel happened between two private gentlemen, which, to the general surprise of all, set the whole country in a flame, not yet extinguished.

This, in the year 1750, took its rise and origin from a trustee's demanding of his cotrustee an account of some hundreds of pounds sterling, in favor of two legatees who were then come of age. The cotrustee, conscious that the principal had been lodged in his hands from the decease of the testator, and that consequently both principal and interest must be refunded by him, after taking the advice of a Counsellor, proposed by way of composition two or three hundred pounds until he rise gradually to £420, to which the trustee, answering that he insisted upon coming to a fair account, and would take nothing less than the balance due, the cotrustee replied he might stretch the string until it broke, alluding, as his counsellor testified in his letter of May 28, 1751, to the Speaker of the Lower House of Assembly then sitting, to the Penal Laws, the two legatees being reputed Papists and priests. Accordingly, in May, 1751, a Bill was brought into the Lower House of Assembly (of which the cotrustee was then a member) for putting immediately in execution the Act of Parliament made in 11th and 12th of King William the Third, chap. 4, entitled, An Act for the further preventing of the growth of Popery, which, after some debates, passed in the Lower House of Assembly. Fresh bills containing Penal Laws were brought in and passed every session in the Lower House of Assembly for the four ensuing years; all which tended to deprive the Roman Catholics of their Religious and Civil Rights.[1]

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[1] In November, 1754, the citizens of Prince George's instructed their delegates to urge a law "to dispossess the Jesuits of those landed estates which, under them, became formidable to his Majesty's good Protestant subjects of this Province; to exclude Papists from places of trust and profit, and to prevent them from sending their children to foreign Popish seminaries for education, whereby the minds of youth are corrupted and alienated from his Majesty's person and government." The Lower House of Assembly, on the 1st of July, 1755, urged the Governor "to issue his proclamation command-

During these threatening turbulent times, the Roman Catholics preferred addresses to the different branches of the Legislature; and the Upper House, convinced of their innocence, and actuated by principles of justice, universally rejected all Bills of that kind. In order, at the same time, to give full satisfaction and justification for this procedure, the Governor, with the advice of his Council, ordered (Aug. 15, 1755,) circular letters to the Magistrates of the several Counties, to inquire of any foundation for the complaints of the misbehavior of persons of the Roman Catholic persuasion, and to punish the authors of such reports if found groundless. In answer to these, the Magistrates of St. Mary's County, where the Roman Catholics were more numerous than in any other, say as follows: "We are not yet informed who have been the authors of those reports mentioned in your Excellency's letter, which have been in some places industriously spread; if we should discover them, we should take proper measures for their being brought to justice as enemies to their country's peace and friends to a faction, who labor to foment animosity among us to the endangering our common security." The Magistrates of the other counties universally agreed that they did not find any

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ing all magistrates and other officers duly to execute the penal statutes against Roman Catholics within this province." The church-wardens of various parishes adopted an order commanding "all persons not having lawful excuse to resort to their parish chapel on every Sunday and other days, and then and there to abide in decent manner during the time of Common Prayer, Preaching, or other service of God." Scharf's Hist. Maryland, I, 475. A number of the poor Acadians, ruthlessly torn from their homes and scattered along the coast, arrived in five vessels at Annapolis, on the 1st of December, 1755, in great destitution—in fact, they were dying of hunger. No provision had been made for their support by the King, and the Provincial authorities showed little inclination to relieve their pressing wants. But so intense was the bigotry against their faith that the Council passed an order to the justices to prohibit the Roman Catholic inhabitants of the Province to lodge them. Those of them who remained in Baltimore fared better than the others, and their spiritual wants were attended to by Father Ashton, who celebrated Mass for them once a month, bringing with him from Doughoregan Manor the vestments and vessels used in the service. Their little chapel, the first Catholic Church in Baltimore, was an unfinished dwelling of Mr. Edward Fottrell, "the first brick house in Baltimore with free-stone corners, and the first which was two stories high without a hip-roof," which stood on or near what is now the northwest corner of Fayette and Calvert streets.

sufficient grounds for the complaints made, insomuch that the Governor, in his speech to the Lower House of Assembly, April 24, 1756, expressly says: "The Magistrates assure me, that, after a careful inquiry and scrutiny into the conduct of the people of the Romish faith, who reside among us, they have not found that any of them have misbehaved, or given just cause of offence." As, thus, their innocence is evidently proved by irrefragable evidences, so their zeal also for the welfare of their country has its proper and sufficient vouchers. Witness, in particular, their behavior when, after the unhappy defeat of General Braddock, the inhabitants of the frontiers of the country lay utterly open to the enemy, and no provision was made for their protection by the Legislature, a subscription was set on foot to enable the Governor to erect block-houses and keep garrisons in those parts. In their address to the Upper House of Assembly in 1756, whilst the fact was yet fresh and recent, and consequently well known to many particulars, they express themselves on this head in the following terms: "The Roman Catholics were not the men who opposed this subscription; on the contrary, they countenanced it, they promoted it, they subscribed generously, and paid their subscriptions honorably, and if our numbers are compared with the number of our Protestant fellow-subjects, and the sum paid on this occasion by the Roman Catholics be compared with the sum total collected, it may be said the Roman Catholics contributed prodigiously beyond their proportion to an aid so seasonable and necessary."

However well the Roman Catholics are thus proved to have been established by a fundamental law, frequently confirmed with repeated assurances it should never be broke through, however innocent and inoffensive subjects they are attested to have been from their very first settlement, however zealous for the welfare, and industrious for the improvement of their country, they are, notwithstanding, pointed out as enemies by an imposition of double taxes and yearly threatened with the passing of such Penal Laws

as would necessarily compel them to retire out of the country.

The lively and too well-grounded dread and apprehension of being compelled one day suddenly to retire out of the country, arising from repeated attempts of the above kinds; from Acts for double taxes, of which sort a second Act, as we are informed, was in debate in November last; from the yearly voting Penal Bills in the Assembly, and from the nature of the Government, which is such that every Act, so soon as signed by the Governor, passes immediately into execution without time being allowed to apply home for redress either to the Crown or Proprietor, has already determined some by way of precaution to look out immediately for settlements in other Provinces,[1] and caused others to come to a resolution of following their example, if no immediate redress be granted, lest by some Penal Act of Assembly they be obliged to retire on a sudden with great loss in their effects to themselves and families.

It is, therefore, humbly prayed that the law which imposes a penalty or punishment of double taxes may be repealed and discontinued, and that such an order be given

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[1] Some thirty years before this time, and for similar reasons, a number of Catholic gentlemen had conceived the plan of emigrating to the territory belonging to France. Charles Carroll and his brother James were at the head of the movement, and among those who intended to join it we find the names of Henry Darnall, Henry Darnall, Jr., William Diggs, John Diggs, Benjamin Hall, Clement Hall, William Fitz Redmond, Henry Wharton, Charles Diggs, Peter Attwood (S. J.), Major Nicholas Sewell and Richard Bennett. Charles Carroll had been Lord Baltimore's chief agent to collect all his dues and revenues in the Province, and when Lord Baltimore was deprived of his government, on account of religion, upon the accession of William and Mary, Carroll and all others who held prominent positions under the Proprietary, were, at the same time, displaced. The fifth Lord Baltimore recovered his rights by conforming to the Established Church, and reinstated those who had been deprived of their offices on account of religion. John Hart, Governor from 1713 to 1720, under whose administration the severest proscriptive measures against Catholics had been passed, protested most vigorously against the "restoration of the Papists to their former pretended privileges." Charles Carroll, during a visit to his son in France, applied to the French Government for a grant of land on the Arkansas River, but the extent of the tract demanded startled the minister as Mr. Carroll pointed it out on the map. He considered it too vast to be given to a subject, and Mr. Carroll was obliged to return without having gained the concession. *Scharf's History of Maryland*, I, 390, 391.

as that they may be assured they shall not at any time be molested or affected by any law touching their Religion or Property uncommon to their fellow-subjects, without the previous and express consent (as is usually ordered to new Governors of other Colonies) of the Crown and Proprietor, to whose justice and clemency they humbly recommend themselves and their posterity.

This is the humble petition of the Roman Catholic gentlemen, merchants, planters and others, Inhabitants of the Province of Maryland, as a necessary encouragement to the people of that persuasion to continue to cultivate and improve that Province. They, on assurances of this sort, contributed chiefly to the first settling of it, and to the bringing of it to that flourishing condition in which we now behold it under your Lordship's wise government and administration.

3.—INDICTMENT OF FATHER JAMES BEADNALL.[1]

After the breaking up of the above Sessions, on the 22d of May, 1756, in which the double tax was passed and a Bill for many Penal Laws was brought into the Assembly House, though not passed, a new expedient was tried against the Roman Catholics, whereby what could not be brought to pass in the Assembly, might have a chance to be effected in a Provincial or County Court, and thus by their decision have that in some sense declared to be a just and standing law, which the Assembly could not be prevailed on to declare, or any ways to look upon as such.

Two writs were issued out for the arresting of a reputed priest, who, by virtue thereof, was taken by the Sheriff of Queen Anne County, on the 22d of September, 1756, and obliged to give bail for his appearance at the Provincial Court, to be held at Annapolis on the 19th of October following, under the penalty of £1,500 forfeiture. He ap-

[1] "*James Beadnall* (or *Breadnall*), born 8th April, 1718; admitted at the age of 21; enrolled among the Professed Fathers eighteen years later; died in the Maryland Mission, 9th April, 1772."—OLIVER.

peared accordingly on the day prefixed, when two indictments were exhibited against him; the first of which was for celebrating Mass in private houses; the second, for endeavoring to bring over a non-juror person to the Romish persuasion. But his trial was put off till the assizes in Talbot County, where, on the 16th of April, 1757, he was tried and acquitted; from the first, as allowed [1] so to do by an order issued by her Majesty, Queen Anne. dated at Whitehall, Jan. 3, 1705–6; from the other,[2] as no sufficient evi-

[1] Out of this privilege grew the custom of establishing private chapels, under the same roof, and connected with the dwelling of some Catholic family, as in the old residence of Charles Carroll, of Carrollton, at Annapolis, and Doughoregan Manor, Howard County. A set of old manuscript sermons in our possession, extending as far back as 1726, shows the prevalence of this custom, as many of the sermons, besides bearing the date, give also the place of their delivery, which in the greater number of cases was some private residence. It was probably for the same reason that such retired positions as Newtown, St. Thomas' and Whitemarsh, were selected as sites for churches instead of the County seats; chapels thus situated, built on the land and adjoining the dwelling of the missionary, were regarded by the law as private property, which he allowed to be used for religious services.

[2] The amount of bail demanded shows how serious a crime and misdemeanor it was either to celebrate Mass, or to make a convert. Father William Hunter, who was reprimanded by Governor Seymour for the first of these offences, seems to have been conspicuously guilty of the other also as shown by the following account taken from Scharf's History of Maryland, I, 364:

In 1696–7 a terrible pestilence made its appearance among the people of the lower Counties. Whatever faults may have been alleged against the Catholic clergy, they have never been charged with shrinking from their duties in times of peril; and while the disease was raging they went from house to house, helping the sick and administering the consolations and last offices of their faith to the dying. This conduct was not unnoticed by the Lower House, who made it the subject of the following message to the Governor:

"Upon reading a certain letter from a reverend minister of the Church of England, which your Excellency was pleased to communicate to us, complaining to your Excellency that the Popish Priests in Charles County do, of their own accord, in this raging and violent mortality in that county, make it their businese to go up and down the county, to persons' houses when dying and frantic, and endeavor to seduce and make proselytes of them, and in such condition boldly presume to administer the Sacrament to them; we have put it to the vote in the House if a law should be made to restrain such their presumption or not; and have concluded to make no such law at present, but humbly intreat your Excellency that you would be pleased to issue your proclamation to restrain and prohibit such their extravagance and presumptuous behavior."

dence was brought against him, the jury bringing in as their verdict to each,—*Ignoramus.*

About the latter end of the year 1756, a deposition was given in against another reputed priest, by one from the French army, taken up at Fort Cumberland, as supposed to be a spy from the enemy, who, though a native of one of these kingdoms, having been picked up by a party of French or their allies, the Indians, had engaged in the French service at Fort Du Quesne. This prisoner had sworn that the above priest had kept a correspondence by letters with the French, that he had been up the country amongst them, and that some certain laymen Roman Catholics, whom he named, had in concert with the priest signified to the French, they would second them in all their attempts against the country. In consequence hereunto, the priest was taken into the Sheriff's custody, in order to be tried at the ensuing assizes, to be held at Annapolis in February, 1757. On the day appointed for the trial, the prisoner being sworn, one of the above laymen was called upon, and the deponent questioned concerning him. First, did he know that person; to which he replied that he did, and that it was the priest. Secondly, where had he seen him; to which he answered, he had seen him in Baltimore County, had been present when he celebrated Mass, and had carried letters for him up to the French. As the priest was well known to the Governor and Council before whom the prisoner was examined, an end was soon put to all further inquiry concerning this person; and one, two or more of the laymen accused were ordered into Court, in regard to whom the prisoner swore much to the same effect as he had done in

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A short time later the Upper House think it necessary to bring a specific offender to the Governor's notice, in these terms:

"It being represented to this board that William Hunter, a Popish priest in Charles county, committed divers enormities in dissuading several persons, especially poor, ignorant people of the Church of England, from their faith, and endeavoring to draw them to the Popish faith, consulted and debated whether it may not be advisable that the said Hunter be wholly silenced and not suffered to preach or say Mass in any part of this Province, and thereupon it is thought advisable that the whole be left to his Excellency's judgment, to silence him or not, as his demerits require."

his deposition, but appeared equally defective in his knowledge of their persons against whom he had sworn in his deposition as personally known to him, whereas upon trial he erred in most of their persons. In the last place, the priest was called upon, concerning whom the deponent was asked if he knew him; to which question he answered that he knew him not, and that he had never seen him in his life. Upon which the priest, together with the others, was acquitted, and the prisoner, after being confined some time, was then sent to Lord Loudon, as falling under his discretion in quality of a deserter.

The preceding paper is also from the pen of Fr. George Hunter. The name of the priest is not given against whom the charge was made of corresponding with the French, and whose accuser was brought to grief after the manner of the Arian woman in the case of St. Athanasius. This unfounded suspicion of Catholic loyalty was not confined to Maryland. It appears in the legislation of all the colonies; intolerance was so proscriptive in New England, New York and the four southernmost of the thirteen original States, that practically catholicity did not exist within their borders at the time of the events just narrated. Over and over again the charge had been made against the Catholics of Maryland by the Virginia officials of an intention to bring down the enemy upon the back settlements of that Province. And in Pennsylvania, the only other colony besides Maryland in which Catholics were found in any number at the period of the French and Indian War, the same groundless suspicion existed. We subjoin a communication from a writer in the *Catholic Mirror* of Baltimore, in regard to the treatment of Catholics in Pennsylvania at the period when Father Hunter's papers were written:

HOW CATHOLICS WERE TREATED IN PENNSYLVANIA IN OLDEN TIMES.

No doubt in theory at least, and, it is not to be denied, partially, if no more, in practice, Catholics were allowed the performance of their religious worship. It was well to keep it out of sight, however; and at no time in early provincial days was there a hearty acquiescence in the *allowance.* In a letter from Governor Morris to Governor Hardy, of New York, under date of the 5th of July, 1756, the former writes that "the Roman Catholics in this and the neighboring province of Maryland are allowed the free exercise of their religion." Hardy, replying, on the 9th of July, commenting upon the French war, thinks that certain facts regarding the colonists had transpired "through the treasonable correspondence of Roman Catholics with the French," and quite naively observes, "I have heard you have an ingenious Jesuit in Philadelphia," probably referring to poor Father Harding, In those days the few Catholics in Philadelphia were worshipping in Willing's alley, in old St. Joseph's Church, now so enclosed in the growth of the city that few strangers can find it. No doubt divine service was fairly allowed in 1756.

There seems to have been a strange fear that Catholics were, of necessity, traitors to the country. One result of this fear was the taking of a census of the faithful, which can be found it the Pennsylvania Archives, vol. III., and, as it is of curious interest, I give it here in full:

A list of all the Roman Catholics in Pennsylvania, 1757.

(That is of all such as receive the Sacraments, beginning from 12 years of age, or thereabouts).

	Men.	*Women.*
Under the care of Robert Harding—In and about Philadelphia, being all Irish (or English)	72	78
In Chester County	18	22
Under the care of Theodore Schneider—In and about Philadelphia (all Germans)	107	121
Philadelphia Co., but up country	15	10
Berks County	62	55
Northampton County	68	62
" " Irish	17	12
Bucks County	14	12
Chester County	13	9
" " Irish	9	6
Under the care of Ferdinand Farmer—In Lancaster County, Germans	108	94
In Lancaster County, Irish	22	27
Berks County, Germans	41	39
" " Irish	5	3
Chester County, Irish	23	17
" " Germans	3	0
Cumberland County, Irish	6	6
Under the care of Matthias Manners—In York County, Germans	54	62
In York County, Irish	35	38
	692	673

A most formidable showing, and well calculated to inspire a salutary dread of unknown and terrible deeds! Perhaps some may fancy that this census does not necessarily indicate a fear of what Roman Catholics might do, but simply gathered as historical data, as it were. To such I recommend a study of the following provisions of "An Act for regulating the Militia," passed by the Provincial Assembly 29th of March, 1757, the same year. I give only those sections referring to "Papists," and omitting much of the involved phraseology of the past century, but not so omitting as to make a case against the Province:

"And be it enacted by the authority aforesaid, that all arms, military acoutrements, gunpowder and ammunition, of what kind soever, any Papist, or reputed Papist, within this Province, hath or shall have in his house or houses, or elsewhere, one month after the publication of this Act, shall be taken from such Papist, or reputed Papist, by warrant,

etc., etc.; and if such Papist . . . shall attempt to conceal such arms, etc., etc., . . . any such person so offending shall be imprisoned by a warrant from said justices for the space of three months, without bail or mainprize."

"And, whereas all Papists and reputed Papists, are hereby exempted from attending and performing the military duties enjoined by this Act; . . . and, nevertheless, will partake of and enjoy the benefit . . . thereof. . . . Be it enacted . . . that every male Papist . . . between the age of seventeen and fifty-five years . . . pay the sum of twenty shillings."

From 1757 to 1776 was how many years? My arithmetic makes it just nineteen. Almost time sufficient for the baby in arms, who was not old enough to go to the Sacraments, being not "twelve or thereabouts," to have but a dim remembrance, if any, as he took "arms and accoutrements," for his country, that his father or grandfather was not allowed a squirrel-gun to go a-shooting!

But there were Catholics in those days who did remember this law, and the consequent numbering of their people to enable it to be carried out. Not with bitterness, perhaps.

Certainly, George Meade, the grandfather, and Garrett Meade, the great-uncle of General Meade (who bore "arms and accoutrements" on a certain day at Gettysburg, in the whilom Province of Pennsylvania)—certainly *they* did not remember it with bitterness when they gave royally of their substance to help defeat the enemy and secure the independence of their country.

Nor did Thomas Fitzsimmons, when the people who had helped to frame this law sent him to the Continental Congress, remember it with bitterness, as he signed the Constitution of the United States as a member from the whilom Province of Pennsylvania.

Penn may have had liberal sentiments in regard to the free exercise of Religion, but, if so, he was a coward when he wrote those letters, the quotation of which has inspired this communication. Pennsylvania may have been liberally disposed towards Roman Catholics, but her acts belied her

disposition. She has more than 1,365 Catholics within her borders to-day, and her people perform military duty creditably, whether Protestant or Catholic, and it is well—but apologies for the past and explanations are useless. Let the dead past bury its dead. Pennsylvania is a grand old commonwealth now, and ready enough to acknowledge what she owes in the past to her Catholics, and ready to trust them in the future.

THE FIRST CHURCH BUILT IN CALIFORNIA.

SKETCH OF THE LIFE AND LABORS OF FATHER SALVATIERRA, THE APOSTLE OF CALIFORNIA.

Giovanni Maria Salvatierra was born in Milan in the year 1644. After finishing his studies in the Seminary of Parma, he entered the Society of Jesus. From the first, it would seem, he had intended to give himself to foreign missions. "God had inspired him," the historian tells us, "with a burning desire to spend his life in the conversion of the heathen; and this desire was of so long standing, so constant and so strong, as in the end to make him leave forever his native country." After much earnest petitioning, he at length obtained, in 1675, the leave of his superiors to go to Mexico. Here he spent four years study in theology, after which he was ordained priest, and took his last vows in 1680.

He was now thirty-six years old, robust in body, used to hard work, an accomplished scholar, and withal zealous, prudent and humble. His superiors recognized in the young priest all the marks of a great apostle, and entrusted to his care two newly-converted nations of the Sierra Madre Missions, the Guazaparis and the Ismoris. It was universally felt to be a very trying post, but Father Salvatierra succeeded beyond all expectation and quickly won and long kept the love and confidence of that fickle and suspicious

people. Nor did he stop here. His zeal extended beyond his immediate charge. Before a year had passed, he had converted and baptized the greater part of two neighboring tribes, and established the new mission of Terocavi. In 1684, the Provincial, Louis de Castro, appointed him Rector of one of the colleges in Mexico, but the grief of his neophytes at the thought of losing him was so great, and their pleadings to have him remain with them so urgent, that de Castro was obliged to yield to them. It was about this time that, in order to reach some heathen tribes in the mountains, he accomplished the famous passage of the Hurich, a deep and thickly-wooded ravine, which up to that time had been considered impenetrable. The adventures and fruits of this journey are related by himself in a letter to the Provincial.

In 1685, one of the northern tribes revolted, and the disaffection spreading rapidly, the whole country was soon in a state of rebellion. Several missionaries were murdered, and their missions plundered. But during the whole time this disturbance lasted, the tribes under Father Salvatierra's charge, though by nature the most disposed to give trouble, remained faithful to him, and took no part in the revolt. At last, in 1690, it was felt that the Father's word was of more avail with the Indians than the efforts of whole Spanish armies, and he was appointed Visitor-General of the Missions. Persuaded that many of the tribes continued in rebellion, rather through fear than malice, he went alone, armed only with his crucifix, into the most disturbed parts of the country, preaching peace and pardon. The event was just what he had anticipated. He was everywhere received with love and welcome, and before long most of the tribes had laid down their arms. After thus allaying with a few gentle words a rising which threatened to shake the very foundations of Spanish rule in Mexico, Father Salvatierra in discharge of his office as Visitor, arrived at the Mission of Pimeria in 1691. Here he met Father Francis Kino, well known over New Spain as an experienced mis-

sionary and a great and good man. This meeting was the turning point in Salvatierra's life. From that date forth he was the Apostle of California.

Father Kino was one of the three missionaries who had accompanied Admiral Otondo in his expedition to California in 1683. He had spent two years in California, and in that time had learned so much of the character of the natives as to feel convinced that, in spite of their many shortcomings, there was in them the stuff of which good Christians might be made. He had desired to remain among them, but was not permitted by Otondo, who was persuaded that the colonization of that part of America was impracticable. The expedition returned to Mexico in 1685, and on the strength of Otondo's representations, the Government declared that all attempts at the conquest of California must prove vain, and forbade any further efforts in that direction.

Six years had elapsed since that time, but the desire to help the poor Californians was still strong in Father Kino's heart. He was himself old and feeble, and felt that he was unfit for so great an enterprise; but this only served to make him the more earnest in striving to enkindle in the breasts of younger and stronger men the fire that consumed his own. But his zeal had so far proved ineffectual. He could nowhere find a spirit kindred to his own, so generous, so self-sacrificing, so brave; or, to speak clearer, he had not yet found the man destined and prepared by God for this great apostolate.

Noble natures are not slow to recognize one another. The two missionaries had not spoken together for an hour when Father Kino felt he had at last met the man of whom he had been so long in search. Next day he invited Father Salvatierra to walk with him up to the highest of the range of hills near the Mission, from the top of which might be seen across the Gulf of California—or, as it was then called, Cortez's Red Sea—the blue coast line of the Peninsula of California. Here he set forth to the future apostle, with all

the eloquence of burning zeal, his long cherished desires and plans, and on his knees besought him, in God's name, to undertake the conversion of these poor, abandoned heathens. Nothing could have better suited the great soul of Father Salvatierra. The very difficulties which had proved too much for the courage of Cortez and the wealth of Spain, only made him the more eager to confront them. Besides, he heard within his breast the whisperings of the still small voice, telling him that this was the vocation of his life, the end and glorious crown of all his labors. He pledged himself to Father Kino to work for California from that moment forth, and to leave nothing untried to obtain the permission and means necessary for carrying out his design. Then the Fathers parted. Father Kino retired to his everyday missionary life. Salvatierra went forth to meet an opposition before which a spirit less truly apostolic than his must soon have yielded.

He wrote at once to the Provincial, telling him of the desires God had inspired him with of undertaking the evangelization of California, and of the confidence he felt of his ultimate success, and begging to be allowed to start immediately. The Provincial answered that it was impossible to grant the leave he asked, seeing the Government had decreed that no new attempt should be made to enter California, but that he was free to apply to higher authorities, ecclesiastical and civil, and get what concessions he could from them.

For the following two years, the moments of leisure he could snatch from his duties as Visitor of the College of Guadalajara, to which post he was at this time appointed, were spent in writing to different influential public men, his personal friends, entreating them to use their power with the Viceroy to permit him to undertake a new expedition to California. But all was in vain. The previous attempts at the conquest of California had cost the Government a great deal of money, and people were not disposed to risk any further expense in an enterprise which their worldly wisdom considered to be hopeless.

Father Salvatierra naturally enough was disappointed, but yet he was not discouraged. In 1693, he wrote to his countryman, Father Zappa: "This fire is still strong within me; it contrives one way or another to burst forth at times. Mexico does not heed it, but it will make itself felt at Madrid and Rome. Would that I could speak to your Reverence for half an hour of what I hold to be the injustice done to California."

His zeal did make itself felt at Madrid and Rome soon afterwards, but to little purpose. The General of the Society and the King of Spain showed as little inclination to yield to his request as the Viceroy and the Provincial.

All this time, it is said of him, that he appeared to be able to think and speak of nothing but California; his whole soul was engrossed with one great idea. It is a trial which only choice spirits are called upon to undergo, to feel themselves urged on by the voice of God, speaking within their conscience to undertake some great enterprise for His glory; and on the other hand, to see themselves held back by the word of obedience, which, for them, is equally the word of God. Salvatierra's was such a choice soul, and through all the long-continued trial, we know not which to admire most in his character—the obedient religious or the zealous apostle.

Notwithstanding the universal opposition of inferior and superior powers, Father Salvatierra still labored on in the dark, vainly, as it seemed, hoping against hope, till 1696, when the prospect began to brighten a little. In the beginning of the year D. Jose Sarmiento was made Viceroy, and Father Juan De Palacids, provincial. Both were personal friends of Salvatierra, and both had many times expressed their admiration of his zeal, and their sympathy with his project. The good Father, encouraged by the hopeful turn of affairs, lost no time in setting his scheme before the new authorities, and begging them to remove the obstacles in the way of its fulfilment. But as very often happens, these two worthy men, now that they were raised to the high

chair of responsible authority, began to see everything in a new light. It would not look well, they said, to set aside hastily, the well-weighed decrees of those who had gone before them; and, in fact, now that they considered the matter in all its bearings, an expedition to California was for the present imprudent and rash; in a word, impossible. Thus, for the hundredth time, success frowned on his exertions. Instead of being sent to California he was made Master of Novices and Rector of the College of Tpotzotlan. Here he turned himself to God with renewed fervor, and with sighs and tears prayed the sovereign Lord and disposer of all things, in whose hands are the hearts of kings and all rulers, that His holy will might be done on earth as it is in heaven. "For," said he, "it is God's will, and God, I am persuaded, will sooner or later give the means of accomplishing it."

God was not deaf to the prayers of his servant. A few months after, a simple incident occurred that turned the tide in his favor, and opened the long-closed gate to his apostolic zeal. Father Placids had come to visit the College of Tpotzotlan, and while there fell suddenly very sick. Medical skill failed to help him, and in his last extremity, he begged Father Salvatierra and his novices to pray for him. The Father, with childlike faith and frankness, said he would pray for him and obtain his cure, if he promised to favor the expedition to California. The promise was made. Father Salvatierra and his novices began their prayers, and in a short time the provincial was quite restored. He immediately returned to Mexico, determined to do all in his power in fulfilment of his promise. After much begging, and beseeching, and explaining, he obtained leave for the expedition, but only with the understanding that Father Salvatierra should himself provide all that was necessary, and that no help should be expected from the Royal treasury. Father Salvatierra's joy at hearing the good news was great. He at once set about to collect among his friends the means necessary for fitting out the expedition.

In a few days he had gathered $14,000. Of those who contributed we can mention here only D. Alonzo Davalos and D. Fernandez de la Cruz. These noblemen were among the first to come forward to assist Father Salvatierra, each giving $1,000. D. Pedro de la Sierpe lent for the voyage a small merchant vessel, and D. Juan Ocio promised to pay all bills to which Father Salvatierra's signature should be affixed. Thus in a little time all was ready. Then the Viceroy's official permission came couched in a long, carefully-worded document, in which it was set forth that Salvatierra was empowered to take possession of California in the name of the King, to establish the new government and make all needful laws, and finally that he might take some of the King's soldiers with him, provided he was ready to pay them. The vessel that was to convey the new expedition was to start from Acapulco. Salvatierra thought it better to go by land to the port of Yaqui, in order that he might have an opportunity of visiting and blessing for the last time his dear Indians of the Sierra Madre. At last, on the 10th of October, the Father and his little band of followers embarked. They were nine in all, Father Salvatierra, five Spanish soldiers, and three native Californians, converts of Father Kino, whom he had brought to Mexico twelve years before.

On the 19th of October, 1697, the vessel cast anchor in the Bay of San Dionigio. It was the season of the year still called the "Indian Summer." All the country round was bright and beautiful, covered with large green-leaved trees and flowering herbage; and a little silver stream that sported over the grassy plain hard by the invaders' feet, tossed its sparkling waves noisily into the Bay. It seemed as if nature had made California a very Land of Promise; and now the new Joshua was come, who should establish the empire of grace and win over and lift up the hearts of its inhabitants to the love and worship of nature's God. They had hardly landed when several Indians, about fifty, the chronicler says, came running up, and with many signs

of joy and welcome threw themselves on their knees before the Father, reverently kissing his crucifix and the image of our Lady which he carried in his hand. Fr. Salvatierra, who had learned some phrases of their language from the books of Father Copart (one of those who had accompanied Otondo's expedition), spoke kindly to them and blessed them, and gathered from their answers that they had learned many of the truths of Christianity from Father Kino. After giving them some food, and making them promise to return next day with others of their nation, he dismissed them. He and his companions then set about to choose a fitting site for their dwelling. They pitched upon an open grassy space on the right bank of the stream, which they fenced in with a strong wooden paling. Hither they transported their cargo, consisting mainly of some sacks of maize, a few sheep and goats and one horse; it was harmless and insignificant enough, but a little later on, as we shall see presently, it came near to bringing about the ruin of the whole colony. In the centre of the enclosure was erected a great cross crowned with flowers, and near by a chapel of our Lady of Loretto, whom Father Salvatierra had taken for patron of California, and after whom he named this his first Mission. Then as the evening drew on, the little band on their knees around the cross sang a Te Deum of thanks, and took formal possession of the Peninsula. And this, the Conquest of California, so often during the preceding two hundred years in vain attempted by ambitious and daring adventurers, from Cortez to Otondo, was effected by one man to whom all resources were wanting, and who was strong only through the strength of God, his Master, whose wont it is to make use of the weak things of the world to confound the mighty.

Father Salvatierra, with the little knowledge of the California language he possessed, was soon able to make himself understood by the natives who came every day to hear his instructions. They were drawn at first, perhaps, as much by the comfortable meal of pozzoli or maize-porridge that

was regularly served out to them after the instruction, as by the instruction itself. Indeed many days had not passed before they showed in a rather unpleasant fashion their decided preference for the maize-porridge. They had already carried off the horse and most of the sheep and goats, but the Father shut his eyes to the theft, hoping by patiently putting up with a small loss to be able to reap a greater advantage. But the Indians began to think that one meal of porridge a day was too little, and that as they had beeen able to make away with the sheep and goat, they might as well do the same with the sacks of maize. Accordingly, they made a plan that four whole tribes should attack the Mission at different points, kill the Spaniards and thus get possession of the maize. The 13th of November was the day appointed for the attack. On that day about noon five hundred Indians surrounded the Spanish camp. Father Salvatierra tried to parley with them, but they answered with a shower of arrows. The case was desperate. The Father begged the soldiers to do what they could to frighten the Indians, but if possible to avoid the necessity to kill any of them. There was one piece of cannon in the camp. This was loaded and discharged into the air over the Indians. But instead of frightening them, it only made them more bold. For, said they, if the large gun is not able to hurt us, we have nothing to fear from the small ones. They advanced, therefore, nearer to the camp, and almost overwhelmed the soldiers with stones and arrows. Two or three of the Spaniards being wounded, and seeing no other means of saving themselves, fired upon the Indians. The effect was instantaneous. After the first volley the Indians fled; and the infant colony was saved.

What we might call the heroic period of Father Salvatierra's life may now be said to have ended. We meet no more violent opposition to his great work, no more extraordinary trials and sufferings, to place his great virtues in a stronger light. To one unenlightened by faith, his after life would seem to be made up of petty failures and suc-

cesses, whose mere recital could not possibly be of interest to any one. The constancy and endurance of his brethren on the Missions of Canada have won glowing eulogies even from the cold and unwilling lips of New England Puritans.

The names of Marquette, Lallemant, Brebœuf, and Jogues are household words. And no wonder. There is something almost angelic in the patience of "the gentle Lallemant" as he is slowly tortured to death by yelling savages. The fortitude of Brebœuf is seen to greatest advantage as he chants the praises of God whilst his limbs are torn off one by one.

In the life of Father Salvatierra we have no such sublime picture to offer. All is singularly tame and prosaic, if indeed anything done purely for God and the salvation of souls can be prosaic.

After the facts told above, Father Salvatierra went on with his usual missionary work, and he soon had the happiness of receiving a chief and his family into the Church. Before long his friend and fellow-laborer, Father Francis Piccolo arrived. Strengthened by the presence of this good priest, Father Salvatierra, in order to give a permanency to his work, as well as to guard against any other attack on the part of the natives, began some buildings of a more substantial kind than those hitherto erected. They formed a trench and palisade round the camp, and built little huts to serve as dwellings for themselves. The tent, which up to this had served as a chapel, they replaced by a small building of clay and stone with a thatched roof. The Fathers spared no pains to beautify their little chapel, and on Christmas Day had the happiness of dedicating it to God in honor of the Blessed Virgin.

Thus on Christmas Day, 1697, was the first temple of the true God consecrated on Californian soil. Poor and unpretending as was that little hut, we may be sure the angels of God hovered about it with a joy akin to that with which they hovered around another poor hut more than 1600 years before.

About this time a change came over the natives. At first they thought the Spaniards had come only for the pearl fishing and for purposes of trade. As soon, however, as they discovered that the Fathers had come to establish religion and to spend their lives amongst them (of which the new buildings convinced them), they conceived a bitter antipathy to the new religion and its teachers. The sorcerers, or native priests, whose interests, of course, would suffer from the introduction of a new religion, were most energetic in exasperating the people against the foreigners. Some of the Indians were favorably disposed towards the Fathers, but most of them sided with their priests. For some time they did not proceed to open hostilities, but at length, urged on by the sorcerers, they seized and destroyed a boat belonging to the Mission and made an open attack on the Spaniards. A mere handful of the soldiers defeated a large body of them, and this defeat seemed to make the Indians of that tribe see clearly that they had no chance of getting the better of the strangers by fighting. The captain of the soldiers was for putting some of the ringleaders to death, but Father Salvatierra, true to his character as preacher of the gospel, absolutely forbade it, and gave a full pardon to all. This forgiving spirit of Father Salvatierra did much towards winning the simple childlike Indians to him.

Holy Week was at hand, and the Fathers did their best to make the ceremonies of that solemn time as impressive as their slender resources would allow. To those accustomed to see the splendor with which Holy Week was celebrated in the churches of Europe and of New Spain, the little chapel of the California Mission would have seemed poor indeed. But what was wanting in richness of decoration and pomp of ceremonial was more than made up for by the earnest faith and fervent piety of the new Christians; and the poor Indians beheld with wonder and delight the Church's beautiful ritual carried out in that humble thatched chapel.

During these first months of their stay in California, the

missionaries' greatest consolation were the little children. These daily grew in piety, and the word of God took firm root in their young minds.

The trials of Father Salvatierra were not yet over, and if the children gladdened his heart by their docility, there were not wanting to him causes of sadness and uneasiness.

One day the native catechumens and many other Indians took French leave and left the poor Fathers completely in the dark as to the why and the wherefore of their departure.

Afterwards, however, the Fathers learned that they had gone into the interior to gather pithahayas, an indigenous fruit, which was their principal food. The gathering of this fruit was always made the occasion of great feasting and rejoicing; in fact, it was for the poor Indians what the Carnival is for the people of southern Europe.

Misfortunes, it is said, never come alone. A still more severe trial than the desertion of their disciples awaited the missionaries. Their provisions were nearly run out, and as a ship from Mexico with supplies had failed to arrive, starvation seemed to stare them in the face. As in all their difficulties, they turned to God and the powerful intercession of the Blessed Virgin, their glorious patroness. They at once began a novena to her, and before the nine days were up, a vessel plentifully stocked with provisions arrived. The greatness of the danger from which the missionaries thus escaped, may be better appreciated from the fact, that placed as they were on a barren shore, they depended altogether for provisions on the supplies received from Mexico.

During these first months of their stay, the Fathers had been carefully studying the Indian language, and as they had now some facility in it, Father Salvatierra resolved to try and get acquainted with the different tribes scattered through the country. With some companions he set out for the interior. On his approach the Indians hid in the woods, and so this first attempt failed. The following spring, however, on trying his fortune with the same tribe, he was

more successful. The Indians received him kindly and listened to him attentively whilst he spoke of religion.

For some time previous, his benevolence had been spoken of in all the tribes, and during his stay at this place a deputation from a tribe living at a distant place called Vizze Biabundo, came to invite him to visit them. Several Indians from other parts also visited him, and he had the consolation of baptizing many children and instructing some adults. Just then, Father Salvatierra was unable to go himself to the Indians of Vizze Biabundo, but on his return to Loretto, as the first settlement had been named, he sent Father Piccolo to them.

Father Piccolo, after much toil succeeeed in founding a mission amongst these Indians, which he named after St. Francis Xavier.

In these labors the first three years of the missionaries in California were spent.

The rest of Father Salvatierra's life is so interwoven with the history of the whole Mission of California, that to give a correct idea of it, would require more space than is now at our disposal. Suffice it to say that his after life was one of severe trial and hard labor, undertaken and persevered in for the glory of God.

The Mexican Government treated the Missions with shameful neglect. The aid ordered to them by the Royal Government at Madrid was either withheld altogether or largely curtailed by the Mexican officials.

The fickle nations about Vizze Biabundo made many attacks on the Mission, and on one occasion, roused by the sorcerers, they fell upon and destroyed the Mission buildings lately erected. No punishment was inflicted for this outrage. The Mission was again quietly established, and again a body of pagan Indians attacked it and massacred all who came in their way. This time the soldiers did not allow the Indians to go unpunished; they attacked them in their camp, routed them, and against the earnest entreaty of the Fathers put the leaders to death.

On another occasion, the supplies from Mexico being kept back by severe weather, the whole settlement at Loretto was reduced to the last extremity. At this crisis the Fathers resolved to live and die with their neophytes, and gave the soldiers the option of returning to Mexico, and thus providing for their own safety. The soldiers nobly refused to desert the Missionaries, and declared they would, if need be, die at their post. Making a last effort to preserve their lives, the Fathers, converts and soldiers, separated into little groups and went to search the country for berries, roots, or some kind of food. During their wanderings Father Salvatierra came upon a tribe most anxious to be instructed in the faith, and living in a place possessing great natural advantages for founding a Mission. But in the present critical state of affairs, Father Salvatierra had to content himself with baptizing a number of children, which their parents gladly brought to him. Meantime God did not forget his faithful servants. The long-delayed supplies at last arrived. The groups of wanderers returned to Loretto, and were once more gathered together under the protection of Mary, in whose honor they had the happiness of dedicating a new church which they had begun some time before.

At this time, 1705, Father Salvatierra was appointed Visitor of the Missions of Sinaloa and Sonora, and had to leave for Mexico. On his arrival there he found he had been appointed Provincial.

His new office did not make Father Salvatierra forget his beloved Mission of California; on the contrary, in this exalted position he had greater opportunities of promoting its well-being, none of which he neglected. Thus, soon after his being appointed Provincial, we find him waiting on the Viceroy, urging him to carry out the Royal orders regarding the Missions; at another, laying a memorial on the same subject before the Governor. These efforts, however, seem to have produced little effect; for though the King renewed his grants to the Missions, the Mexican officials still continued to evade the Royal commands. Again we

meet Father Salvatierra at Loretto, arranging about establishing new Missions, and causing a lay brother to be promoted to the priesthood, to help on the good work. At that time there were only three priests in California.

But Father Salvatierra's zeal for the California Mission was too great to allow of his remaining long away from it. In 1707, at his own earnest request, he was relieved from the office of Provincial and permitted to return once more to his beloved Mission. Here he labored indefatigably for ten years more. In 1717 he was called to Mexico to assist at a general meeting of the Province to consider the state of the California Mission. Though Father Salvatierra was well-nigh worn out by fatigues and by the attacks of a lingering and painful malady, he set out at once for Mexico. On his way his malady again attacked him, and after two months of exquisite suffering, he died from its effects, June 18th, 1717. His eulogium is thus briefly and beautifully pronounced by an old historian of Mexico: "He was one of the most celebrated missionaries of New Spain, a true servant of the blessed Mother of God, and the Apostle of California." [1]

BRAZIL.

The Religious Question in the Empire.

Para, May 16, 1880.

Reverend and Dear Father,

P. C.

I purpose, in the present letter, to give a brief historical compendium of the *Religious Question* in Brazil. It is a history of persecution directed against religion; and although it may be known to you already in its broad and general outlines, yet it may prove interesting and useful to become acquainted with some particular details concerning it.

[1] Reprint from the San Francisco *Monitor*.

From my last letter you could gather that Freemasonry has become very powerful here, and is the bane of the Empire. It had invaded everything: the sanctuary itself, the priesthood, even the religious orders were not free from the contagion. The evil consequences of this state of affairs are now manifest, although for a time they did not fully appear. Masonry, in fact, adopted peculiar tactics, that it might work its way more easily every where; it put on the garb of devotion, in order to delude the people, and to prove that it was not in Brazil, as in Europe, a bad organization, an excommunicated society, but on the contrary, beneficent, pious and Catholic.

The time for battle came at last, and, it is said, that it was the result of the Emperor's visit to Europe. Be that as it may, the facts are these: in 1871, the Grand Orient (such is his cabalistic title) of the Freemasons in Brazil became Prime Minister of the Empire, and on the occasion of a great congratulatory demonstration made in his honor the next year on account of the abolition of slavery, a certain priest published a scandalous discourse which he had delivered in the Lodge, and took credit to himself for being the ordinary orator at the meetings (March, 1873). The Bishop of Rio Janeiro having summoned the priest before him, after all means had proved useless to bring him to a sense of duty, suspended him from the exercise of all clerical functions. This was the beginning of the struggle.

The Masons called an extraordinary convention to determine upon their line of conduct under the circumstances; and shortly afterwards, several newspapers were started, which dealt with every thing sacred, as if the demon inspired the sentiments and language of the writers. All this was done openly and professedly in the name of the masonic body, whilst at the same time leading Masons were taking part in the celebration of religious festivals, joining in processions, assisting in full regalia at Masses said for the eternal repose of departed craftsmen, etc.

The organs of the party brought forward the most power-

ful arguments to prove that the Bishops were obliged in conscience to put a stop to these scandalous proceedings, and in the very same issue dared them to interfere on their peril, and insultingly mocked at their want of courage. As it was their evident intention to precipitate a conflict, the Bishop of Rio judged it advisable not to notice their attacks, and to let matters rest as they were, for the time being: the controversy, so far as he was concerned, was ended, but they continued to insult him in the most flagrant manner.

Whilst matters were in this condition, the Rev. Vital de Oliveira, a Brazilian Capuchin, was appointed Bishop of Olinda and Pernambuco (May, 1872). It was immediately announced in some of the newspapers, that he was selected precisely because the government wanted to force the conflict, and he was judged to be one with whom they could pick a quarrel without delay. As soon as he had taken possession of his Episcopal See, the newspapers of Pernambuco began in chorus to deny the mystery of the Blessed Trinity, the Divinity of our Lord, the Virginity of our Lady, and to utter the coarsest blasphemies against every dogma of our holy religion. The Bishop, therefore, judged it to be his duty to invite all good Catholics to take part in some prescribed acts of reparation; these public demonstrations were made every where with marked devotion by a great concourse of the people, and they tended to inflame the wild hatred of the foes of religion. They boasted of their power and numbers, and loudly threatened vengeance. They published the list of priests belonging to the Order, and of those gentlemen who were Freemasons, and at the same time, active members of the religious Confraternities, so numerous in Brazil. No church is without one of these Confraternities, and some have two or three of them; they are very wealthy, own many of the churches, and, as they are filled with Masons, they constitute one of the greatest plagues of this unhappy country.

The occasion was critical, and full of danger; if the Bishops had called a Synod to adopt energetic measures with

concerted action, they would have gained the victory over Freemasonry, the confraternities would have been purged of unworthy members, and the government would have been forced to respect the Church; for Catholics here, even the most lukewarm, love their religion, and have great affection for their Bishops and Priests. But, unfortunately, the Bishops were not all of one mind; and some of them insisted upon what is called the course of *prudence.* Nevertheless, the Bishop of Olinda, after having tried in vain all charitable admonitions, suspended those of his clergy who were not ashamed to profess in public that they were Freemasons. Only two priests showed themselves contumacious; and only two Confraternities paid any attention to the Bishop's orders. The Bishop of Pará adopted a similar course, and with the same results.

It was after these occurrences, almost at the very opening of the question, that the Bishop of Pernambuco wrote a full account of the affair to the Holy Father, Pius IX (January, 1873). His Holiness answered (May, 1873) by a Brief, in which after praising the Bishop's zeal, he conceded to him and to his colleagues extensive faculties in regard to the Confraternities and for the removal of censures incurred by Freemasons. As soon as the Government was informed that such a Brief had been expedited, it threatened all who should dare to publish it with imprisonment and other penalties; but as it was published almost simultaneously by all the Bishops, these threats were never executed. Affairs were in this state when the Bishop of Pernambuco, for grave reasons, suspended a certain priest. This suspension gave fresh impetus to the controversy, for the man was an influential Freemason and a popular demagogue. On the fourteenth of May, 1873, a disorderly mob, led on by prominent Masons marched to his residence and offered their congratulations for the honor he enjoyed of having fallen under the ban of his Bishop. They next made a sudden and furious attack upon our College of Pernambuco, at the hour when our Fathers were engaged

in the May devotions in honor of our Blessed Lady, and made a complete wreck of the chapel, and of the whole lower story, destroying everything in the class rooms, study hall, kitchen, cellar, etc. The Blessed Sacrament was saved from profanation by the resolute conduct of the ladies present, who gathered around the altar, and held their ground amid all the turmoil and confusion.

The assault was so unexpected that no precautions had been taken, and all were at a loss as to what should be done. Father Rector, seeing that the lives of those under his charge were in great danger, told the Fathers to save themselves as best they could ; but only two or three succeeded in passing with the boys to a neighboring garden. Several of the Fathers were severely injured, amongst them the Rector, who had remained at his post directing, animating and consoling his subjects, and the Procurator, whose room was near the entrance, and who happened to be sick abed. These barbarians fell upon him in his weak condition, beating him cruelly ; and having inflicted a deep cut upon his hand, drove him from the room, which they plundered of all the money it contained, and left him fainting in the corridor. There were troops stationed in the neighborhood of the College, but they did not appear to quell the disorder until the work of destruction had been carried on for a full hour, and the chapel together with the whole lower floor had been damaged to the extent of twelve thousand dollars. The rioters did not force their way upstairs, but a brother coadjutor who was sick at the time with the yellow fever, was so terrified, that he died that very night.

The Bishop, as soon as he was informed of what had taken place, wrote a note to Father Rector, which though brief, was full of sympathy and encouragement. Soldiers had been sent to guard the Episcopal palace against the violence of the mob, but he dismissed them, and throwing all the doors wide open, declared that he was ready to die for religion then and there. The danger was not trifling ; for the rioters, after leaving our College, attacked the office of

the only Catholic newspaper in Pernambuco. This journal was under the patronage of the Bishop; they gutted the office completely, and flung the type and other materials into the river. They took the portrait of Pius IX, and with mock solemnities and much real profanity, burnt it in the public square. They did nothing directly against the Bishop, for such was the *mot d'ordre*, and tried the old trick of separating us from him.

The rascals who had attacked and plundered the College were well known, but the government made no effort to bring them to justice. They did not, however, escape the avenging hand of God; for, within a few weeks, many of them either died or fell dangerously ill. The connivance of the Government in these proceedings was also made apparent from this, that the civil authorities about this time advised the Confraternities to appeal to the Emperor; and this course gave a new and complicated turn to the question. Although such an appeal was against the laws of the Church in its substance, and even against those of the country in its particular circumstances, yet it was promptly entertained by the Emperor, who deputed three Freemasons to investigate the question, and upon the receipt of their report, a peremptory order was despatched to the Bishop (June, 1873), to remove the interdict from the Confraternities within thirty days, "because the state protects Freemasonry and does not acknowledge the excommunications of the Catholic Church against it." The Bishop, in his noble reply to the mandate, refused to obey, and the Government commissioned (July, 1873) an official to release the Confraternities from the Episcopal interdict in the name of his Majesty: this was done during a great and noisy celebration, but it was a mistake on the part of the civil authorities. In spite of every effort and precaution, the people still admitted the existence and binding force of the interdict; and the priests, consequently, refused to say Mass, and the faithful to hear it, in the places forbidden by the Bishop. At the same time, many members of the Secret Socie-

ties were returning to the Church (the Bishop of Pernambuco received more than three hundred abjurations), several Catholic journals were being published, and an association for the promotion of religion with its headquarters at the Capital was spreading throughout the whole Empire. This infuriated the Government, and it acted in a manner worthy of the cause it was supporting, worthy of the evil one who inspired the resolution. An ambassador was despatched to Rome, and simultaneously the Bishops of Pernambuco and of Pará were cast into prison.

Let us speak of these two facts separately. The Bishop of Pernambuco was arrested on the 2nd of January, 1874. Such was the public excitement that the provincial governor was apprehensive of a revolution; and, contrary to instructions, he got rid of his prisoner without delay, by sending him off in a wretched war vessel. The Bishop of Pará was arrested somewhat later on, and sent to Rio by the American Steamer.

Meantime the ambassador at Rome, concealing the fact of the Bishops' imprisonment, succeeded by misrepresentations, in obtaining from Cardinal Antonelli an order for the Bishop of Pernambuco to relieve the Confraternities from censure. The news of this order was welcomed by the Government with a grand celebration; but the Bishop remained firm, and rejecting the offers made by the Government if he should yield, appealed to the Holy Father. He sent his secretary to Pernambuco, asking our Fathers to send some one to Rome, who could explain the true state of affairs, and obtain a reversal of the sentence procured by the *ex parte* representations of the Government envoy. A messenger was accordingly sent, and in spite of many and great obstacles thrown in the way, he succeeded in obtaining a revocation of the obnoxious order; and the Holy Father, when informed of the true state of affairs, lauded the Bishops, gave public approval of their course, and censured their opponents (April, 1874).

The share which one of our Fathers had in this mission

to Rome, and the success which crowned the effort to undo what the crooked and cunning policy of the Government had accomplished, was an unpardonable crime in the eyes of the Masonic Body, and from that hour the utter ruin of our college at Pernambuco was decreed. After several fruitless attempts to close it, a civil commotion which broke out in Pernambuco (Nov., 1874) furnished them with a pretext for carrying out their plan. The disturbance was easily suppressed, and was probably fomented by those who, afterwards, without a scintilla of evidence, charged it upon the Jesuits. With no other ground for action than these ridiculous reports, without indictment or trial, the government huddled our Fathers on board of a man-of-war, and hurried them off by the first steamer to Europe! In this way our Mission lost a College, and more than twenty valuable subjects.

While the Holy Father at Rome was subjecting the conflicting statements of the Government and of the Bishop to a close scrutiny, and weighing their respective merits in order to give a final decision, the Bishop of Pernambuco in Brazil was condemned to four years imprisonment with hard-labor, and the same sentence was about to be passed upon the Bishop of Pará. The trial was most unjust, in form, in circumstances, and in the judgment which was passed. Popular enthusiasm was enkindled in behalf of these noble victims of persecution, and both before and after sentence they were the objects of sympathetic ovations. The Bishops refused to plead before the tribunal, and declined to name their counsel; two of the ablest lawyers of the country volunteered their services, and made a gallant, but useless defence. The Emperor commuted the harsh sentence into four years of simple imprisonment, and the whole question was treated diplomatically with the Vatican, and its solution will appear further on.

The Government used all its influence to have the interdict removed, and the Holy Father exerted himself for the release of the Bishops; and by compromise, the Bishops

were set free, and the confraternities relieved from censure (Sept., 1875). Thereupon, the Bishop of Pernambuco went directly to Rome, to give a report of all that he had done, and, as it seems, his course was approved in every particular.

But a bitter disappointment was in store for him; because, when he returned to his diocese, he found that some gentlemen who had constituted themselves into what they called the *Catholic Party*, intended to dominate and manage the diocese according to their own notions. They would regulate the priests and parishes, and even the Bishop himself. Of course such interference was intolerable; and, as the Bishop refused to accede to their plans, these nominal Catholics began a new course of opposition to him, obliged him to close his seminary, and alienated from him nearly the whole population. This second contest was far more bitter than the former one, for it was waged by Catholics, and it ended in a complete defeat for the sorely tried prelate, who went again to Rome, with the intention this time of resigning his bishopric. The Holy Father, after deliberate examination, consented to relieve him, but a great difficulty arose as to the manner of granting the request. Whilst the matter was still under consideration at Rome, God, in his mercy, solved the problem by calling His persecuted servant to his reward. He died in Paris, July 4, 1878. Unhappily, since his decease a reaction has set in against his salutary reforms, and much of his work has already been undone; and the priests who were faithful to him, principally those formed by Ours at Rome, are exposed to many annoyances. The Holy See is desirous of appointing a worthy chief pastor to the Church of Pernambuco, but the Government will nominate only such as cannot be accepted. Surely, this is religious persecution.

Let us now say a word about the Bishop of Pará, whose history with regard to these troubles down to the end of the imprisonment, is almost identical with that of the Bishop of Pernambuco. He is an able writer and speaker, and his efforts against Freemasonry were crowned with better suc-

cess. On returning to his diocese, after being released from prison, the people received him in triumph. He then applied himself to heal the evils which had been caused, to found a seminary, and to visit his diocese. Although he removed the censure from the Confraternities, yet he told his priests that he should not be pleased if they said Mass for them or took part in their celebrations. This sufficed to prevent any of the clergy from identifying themselves in any manner with these Confraternities, and practically they are still interdicted. They tried to celebrate some festival without a priest, but the attempt was a bad failure, for even the worst-disposed men saw that a religious celebration without a priest was only a farce.

Unfortunately, the conduct of some abandoned and irreligious wretches disturbs the peace of the community. There is at the outskirts of this city a miraculous image of our Lady of Nazareth, which was formerly in Portugal, and at its shrine, as is reported, many miracles were wrought during the Middle Ages. The image was brought hither some time during the last century, and began to be venerated in this town with great devotion of the people, with whom its festival is most popular. But Freemasonry invaded this sanctuary, and changed the religious character of the celebration into a scandalous exhibition of public festivity. The most attractive feature in their programme consisted of late years in the theatrical representations, the stage being purposely erected close by the Church, and devoted to forbidden plays and immodest dancing. The rejoicings lasted for about twenty days, and everything was done by night. The original design was to honor Our Lady, and there continued to be some prayers recited in the Church and a sermon was delivered, but of late years the religious exercises have been reduced to a mere formality. The celebration used to be inaugurated by a large and clamorous procession, in which all classes of society took part, and the image of Our Lady was borne along accompanied by the clergy, the civil magistrates, by many

gentlemen on horseback, and by a long line of open carriages. Some of these carriages were occupied by women of bad repute, whose place was regularly assigned, as if they were an acknowledged class of society. The Bishop had tried for a long time to prevent this horrible insult to Our Lady, but could not succeed. Of course, the Masonic newspapers undertook the patronage and defence of the feast, for the very reasons which made it objectionable to the ecclesiastical authorities. They said that these women, *qua tales*, have (horresco referens) a religion, and the right of showing it in public. The matter went so far in 1877 that the Bishop was obliged to forbid the feast entirely. You must observe that the priests were accustomed to take part only in the proceedings within the Church, and even there they were by no means free, for a lay committee, whose members were generally Masons, had the chief direction and control of the whole affair. In the above mentioned year these men carried their unblushing effrontery so far as to set up in a pavilion adjoining the Church, which every honest family was expected to visit, three wax statues of nude females, whose attitude, as is reported, was immodest in the extreme. The Bishop, on being informed of this, gave orders to suspend the celebration and to close the Church. The devout Masons then broke open the doors, ejected the priest, and carried on according to their own sweet will. The Bishop was firm in his prohibition, and they made ready for a grand display in 1878 without the services of priests. To draw the mob to their side, they spread the report that the Bishop was wanting in devotion to the Blessed Virgin. On the other hand, they had the government support, and the procession was more demonstrative and scandalous than before. There were forty carriages in line filled with women of the town! Arrived at the Church, they had prayers (but no priest was present) and all the other ceremonies excepting those which used to be performed at the altar. The Bishop, thereupon, to prevent the repetition of such a scandal, applied to the Em-

peror, and obtained fair words, but nothing more; for last year (1879) the feast was again held, and with the support of the government. What is the outlook for the present year? I fear that it will be worse than before. The Church is under persecution, and the misery is that many will not believe it, and through *prudence* they let things take their course. But Our Lord will awake and make quiet the sea.

In my next letter I will give you a short history of our Brazilian Mission. I beg you to have this intention inserted in the MESSENGER: Our Fathers of Brazil ask prayers for the duration and prosperity of their Mission, chiefly for their College of Ita in St. Paul, where there are two hundred and four boarders. RAPHAEL MARIA G., S, J.

LETTERS OF FATHER JAS. O. VAN DE VELDE.

CONTAINING AN ACCOUNT OF A TRIP FROM GEORGETOWN, D. C., TO ST. LOUIS, MO., IN OCTOBER, 1831.

ST. LOUIS UNIVERSITY,
November 25th, 1880.

REV. AND DEAR FATHER DEVITT,

The following letters, in which Father Van de Velde gives an account of his trip from Georgetown College to St. Louis, Mo., made in October, 1831, were to have been published in the WOODSTOCK LETTERS as an appendix to a sketch of Father Van de Velde's life, which I contributed the LETTERS, and which appeared therein last year. But the copy of them, forwarded for the purpose, was mislaid, and I herewith send you a recopy of them. These letters were written in the French language, from which they are faithfully translated by good Father Kernion, who long knew Father Van de Velde, having been an inmate of the St. Louis University nearly all the time since the year 1834. Neither their language nor their order, as in the original, is

perfect; but yet a reproduction of them will doubtless interest many, and from the fact that they describe persons, places and things, as seen by Father Van de Velde a half century ago, they possess even some historical value, which will increase as time goes on, and records of the past become scarce.

Yours very truly in X[t].

WALTER H. HILL, S. J.

LETTER I.

GEORGETOWN COLLEGE, Oct. 4, 1831.

My Very Dear Friend:

The day of our departure has come. We will start for Baltimore this afternoon at three o'clock, in the stage. You know already that Rev. Father Kenney, our Superior, and Father McSherry will be my traveling companions. It gives me much satisfaction to be able to travel in the company of those whom I know and esteem. It had been decided that I should start in the beginning of last month, but this was rendered impossible by my being seized with an attack of fever. Father Van Lommel and Mr. Van Sweevelt, who were to accompany me, left Georgetown for Baltimore on the 15th of last month, after having waited for some days, hoping that my health would soon be restored. Father Superior has received a letter from Father Van Lommel, written from Cumberland (whlch he reached on the 17th ultimo), and dated the 19th of the same month, in which he informed us that Mr. Van Sweevelt, his companion, had been taken sick with the fever, and, on that account, they had been obliged to interrupt their journey. Dr. Smith, a cousin of the President of the Georgetown Bank, treated Mr. Van Sweevelt during his illness. Another letter from Father Van Lommel informs us that his companion is well enough to continue the journey, and that they will leave Cumberland on the 27th of September. As I told you already, we are about to leave Georgetown on our trip west.

Although my health is again pretty good, I still feel very weak. I hope, however, that traveling will help to make me regain my strength. I attribute my sickness to the visit which I made to St. Mary's and Charles Counties. I had never before been in those marshy districts without paying for it by some illness. This year a great part of St. Mary's County looked like an hospital. You could have found some sick people in every house on the shores of the Patuxent. Father Carbery, who resides at St. Inigoes, has had a relapse there. He has fled from that unhealthy locality, and he came here to the college to spend some days with us. The day before yesterday he left for Fredericktown, thence he will go to Baltimore, and from that place return to St. Inigoes. I am afraid that he will fall sick on the way. He appeared, at least, to be in a very precarious state of health. I will write to you every day, for I intend my letters to form a kind of diary or journal of our trip. Forget me not in your holy prayers; it is now especially that I stand in need of them.

Believe me to be yours, etc.

LETTER II.

BALTIMORE, Oct. 5, 1831.

My Very Dear Friend:

We are now on the way, and in good company. We have taken our lodging at Barnum's, who has the best hotel in the city. Last evening I went to visit the family of Mr. Edward Jenkins, accompanied by Father McSherry. It was very late, but as we had resolved to go and see the good Mr. Carroll, and I had besides several other visits to make to-day, I was afraid that if I delayed this visit I would have to leave Baltimore without seeing that estimable family. This morning I went to say Mass in the seminary of the Sulpicians, which is at a great distance from our hotel; but as I had resolved not to leave Baltimore without bidding farewell to my friends at the seminary, I thought that

my best chance to do that was to go and say Mass there. After Mass I was very much urged to remain for breakfast, but fearing to miss my companions, who had determined to start for Mr. Carroll's Manor at about half-past eight o'clock A. M., I hastened to join them. By the bye, I forgot to mention that Father McSherry has engaged the stage for Wheeling, by way of Fredericktown. I had told you that I would do all I could to take the stage which passes through Chambersburg, on account of several advantages, but particularly because by taking this last mentioned route we would have the opportunity of getting some sleep during a few hours every night of the journey, which, of course, is a very desirable thing to a person who still feels the effects of sickness, and is in danger of relapsing. Besides, we were sure to find a Catholic Church in all the places where we had to stop on the way, namely: at Chambersburg, at Bedford, at Pittsburg. Father McSherry had misunderstood Father Kenney, believing that he wanted to be in Wheeling absolutely for Sunday. Father Van Lommel had also written that there was no stage from Baltimore to Wheeling by way of Chambersburg; as if we could not go from Bedford to Brownsville, or, at all events, from Pittsburg to Wheeling. To-morrow, when I write to you, I will give you an account of our visit to Mr. Carroll.

Believe me, now and forever, your

devoted friend and humble servant.

LETTER III.

FREDERICKTOWN, Oct. 6, 1831.

My Very Dear Friend:

We have just arrived in this town, and as they tell us that we shall not leave it before half an hour, I am going to employ that time in writing to you. It was ten o'clock A. M. yesterday when we took our seats in the car to go by railroad to Mr. Carroll's. We reached Ellicott's Mill at about half-past eleven. We found there the Count of

Menon, who was just from Mr. Carroll's residence on his way to Baltimore. He had come in the carriage of the good old gentleman. Nothing could have suited us better. The carriage was at our disposal. We reached Mr. Carroll's farm at one o'clock P. M. He received us with the greatest demonstrations of joy. He stlll remembered very well Father Kenney, whom he had seen formerly, and he appeared transported with joy in seeing him again. He clearly evinced by all his actions, as well as his words, how great was the pleasure he experienced at our visit. I can say as much for his daughter, Mrs. Caton, who showed the greatest respect for us. We found there also Mrs. Decatur of Georgetown, and Mrs. McTavish, daughter of Mr. Caton, and sister of the Marchioness of Wellesley former relict of Mr. Patterson, and of Lady Carmarthen, once Lady Harvey. Good Mrs. McTavish presented to us two of her children, who were very interesting. The elder one, aged about thirteen years, is one of the students of our College at Stonyhurst, in England; his name is Charles Carroll. Thus the good Patriarch sees himself, as it were, living over his life again in the sons of his granddaughter. He is the only one now living of all those who signed the Declaration of Independence in 1776. His health is excellent, though his sight is weak and he is somewhat deaf. He is now in his 95th year.[1] They celebrated his birth-day with great magnificence on the 20th of last month. The President of the United States was present, as well as several other persons of distinction. Mrs. Caton told us that on that occasion, according to his custom, he rose early and commenced the day, as he does every year, by going to the Chapel and receiving the Holy Sacraments. He heard three Masses, which were celebrated in succession, and remained on his knees during the whole time, his heart overflowing with thanks for all the favors which he had received from Heaven. I had long desired to see him, and I can as-

[1] Charles Carroll died November 14th, 1832, or about one year after this visit to him.

sure you that since my arrival in this country, I have not paid a visit which has had so many charms for me. You must understand that I speak only of visits to seculars. Mr. Carroll insisted upon our dining with him and family. The dinner time was advanced half an hour. At 2 o'clock we sat down to table. Mrs. Mc Tavish did the honors. Time passed on very agreeably and very quickly. Our conversation ran on religion, on politics, etc. Mrs. Caton, who was at my right, spoke to me at great length of the actual state of Belgium, and of the projected marriage of Leopold I with the princess Louise of France. She is acquainted with the reigning family of Orleans, and she assures me that Louis Philippe himself is indifferent in matters of religion, his royal consort, Marie Amélie, is very religious, and that she has instilled religious sentiments into the hearts of all her children, but especially Louise, and Marie, who are as pious as they are amiable. When I perceived that it was after three o'clock, and that my companions were not aware of the time thus passing away, I spoke to Mrs. Caton, who gave her orders for the carriage (for the train was to leave at four o'clock). We left at last, accompanied by the good wishes of the whole family; and we arrived in Baltimore at about half past six o'clock, after many delays on the way. Fr. Kenney and myself went to pay our respects to the most Rev. Archbishop. It was late when we left him: and I could not find time to go and bid adieu to my friends. The remainder to-morrow.

I am, yours etc.

LETTER IV.

FROSTBURG, Oct. 7, 1831.

We will dine here. I know that we are still in the State of Maryland, but that is all. We must be about a hundred miles from Fredericktown. We have been traveling all night. We stopped only to change horses and to take our dinner at Middletown, eight miles from Fredericktown, and our supper at Clearspring. Although I am sure that you

will believe me when I tell you that I am very tired, nevertheless I am going to resume my diary of the 6th instant. When we returned from the Archbishop's we found Father Dzierozynski at Barnum's. I expected him there. After he had presented his respects to Father Superior, I took him to the dining room, where he and I supped together. Father Kenney did not want any supper, and Father McSherry took supper at Mr. Edward Jenkins', where he met several of his acquaintances. Before retiring to bed I went to Father Dzierozynski to bid him adieu. We went to bed at about 11 o'clock, and at half-past twelve we were awakened to continue our journey. We were, altogether, only five—that is, besides us, there were two gentlemen from the neighborhood of Martinsburg, Virginia, whose deportment was very commendable. We breakfasted at Mr. Roberts' Hotel, and we arrived at Fredericktown towards half-past ten in the forenoon. We remained there about half an hour, and in the meantime Father Superior went to the house of Father McElroy, where he found no one. It is probable that Father McElroy had gone out, and that Father Barber and the other inmates were engaged at the time in the college. We were overtaken at Fredericktown by the stage from Washington City, which contained seven passengers on their way to Wheeling. As that stage had room for nine persons only, our two traveling companions went to Middletown in a buggy, where we dined yesterday; and one of us was obliged to sit on the box with the driver. We took supper at Clearspring, a small town situated a few miles beyond Hagerstown. To-morrow I will speak to you of my traveling companions.

Farewell.

LETTER V.

WASHINGTON, PENN., Oct. 8, 1831.

We are traveling in the state of Pennsylvania since yesterday, having left Cumberland, the last town of Maryland, yesterday before noon. We took supper at Endsley's yes-

terday, or rather this morning, for it was more than an hour after midnight. This morning we passed through Union, and through Brownsville, where we breakfasted. We are now entirely over the Alleghany Mountains. We will dine here; it is about 5 o'clock P. M. It is rumored that we will arrive in Wheeling about midnight. Last night was spent like the preceding one, without going to bed. We have met with two accidents on the road. On the 6th, towards evening, one of the pieces of iron which support the stage broke. They fixed it again as well as they could by fastening it with an iron chain. Yesterday one of the horses took fright whilst coming down a pretty high hill, and the stage was nearly upset. This morning we met Mr. Eaton, one of the ex-Secretaries, with his wife, at Brownsville. I must now say a word about our traveling companions. They were seven in number and came from Washington City, where they had gone in order to obtain contracts for carrying the United States mail from one place to another. Among them there were two or three who had obtained what they desired by bargaining with the Postmaster General, whilst the others had not quite the same success. The consequence was that the first were very jubilant, and the others were in bad humor. Several of those travelers had been coach drivers, and some of the others were still such. It was not, therefore, a very great wonder if their conduct was revolting, and their conversations mixed with blasphemies and shocking indecencies. Never, since my arrival in America, have I traveled with such impolite and disgusting persons. There was one, however, who formed an exception; he was from New York, and behaved like a civilized man. Farewell.

Yours, etc.

Letter VI.

Wheeling, Oct. 9, 1831.

We arrived at this place this morning at 2 o'clock. We were so tired that we went to bed almost immediately after our arrival. There was a boat which was to leave for Cincinnati at 5 o'clock A. M. Being assured, however, that there would be other boats in the afternoon, we rested until seven o'clock. We then took a walk in the city to find out whether there was any chance either to celebrate or hear Mass. We found the Catholic Church there all in disorder: no altar, no vestments, the panes of glass in the sashes broken, etc. Mrs. Kennedy, at whose house we went for information, told us that it was impossible to celebrate the Holy Mysteries, as they were going to repair the interior of the Church, and everything was in confusion. The Catholics of the place had not had an opportunity to hear Mass or approach the Sacraments since the second Sunday in May, when Mr. Miles,[1] of Zanesville, came here through charity. Father Roloff resided there for some months, but as he is not a very eloquent preacher, they did not treat him well, and he was forced to leave them. This is one of the reasons for which the Archbishop refuses them a resident priest. Here we are, then, in Wheeling, after having traveled from Baltimore night and day without resting, in order to be here in time to say or hear Mass. Fine hopes indeed! To-day is Sunday and to-morrow will be the feast of St. Francis de Borgia, and no Mass! We are through with our dinner, and now we are going to take a walk together. Farewell.

Your most devoted.

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[1] This was Father Miles, O. P., who afterwards became Bishop of Nashville, Tennessee. Dominicans from St. Rose, Washington county, Kentucky, established a convent of their order at Somerset, Ohio, in 1819, and at a later date they also took charge of a church in Zanesville.

Letter VII.

Wheeling, Oct. 10, 1831.

Yesterday, in the course of the afternoon, we went to see the town. It had rained a great deal, and the streets were almost impassable. Most of the streets are not paved, and are full of dirt and filth of all kinds. It is a real hole. However, everything seems to prosper. We have taken our lodging at the Wheeling House, kept by a certain Mr. William King, of Martinsburg, Virginia, who is an acquaintance of Father McSherry. His hotel is in very good condition. It is not inferior to Barnum's, and the price is the same, one dollar and a half a day. The ex-Secretary, Eaton, arrived here this morning, and we took dinner and supper with him, his wife and his sister-in-law. Yesterday we found no opportunity to start for Cincinnati. This morning we went to examine the manufactories. They well deserve the inspection, particularly the glass works, etc. There are two coal mines in the mountain back of Wheeling. I went some distance into one of them, and would have gone deeper, but the place was very dark, and one of the workmen told me that it was very dangerous, because sometimes pieces of coal and stone get loose from the ceiling, and, owing to this, several accidents have taken place. There was no danger where I was then standing, for the ceiling was supported by planks. I found one of my acquaintances in Wheeling. I was much surprised when, knocking at the door of Mrs. Magruder, a Catholic widow who has care of the Church, to see it opened by George King of Georgetown, who had studied philosophy with me at College. After his leaving the noviciate he took to the study of law. He is now married, and he teaches school. I baptized one of his children, George Alexander.

Letter viii.

Marietta, Oct. 11, 1831.

We have now reached one of the towns of Ohio. I went on shore to be able to say that I have been in that State. This small town, situated on the river bank, is pretty enough and well peopled. We left Marietta at 7 o'clock A. M. We left Wheeling last evening at about 5 o'clock, on board the steamer "Emigrant," Captain Ireland, and already we are eighty miles from Wheeling. Nothing worth noticing has happened.

I am, etc.

Letter ix.

Guyandotte, Oct. 12, 1831.

Yesterday, after leaving Marietta, we passed the Island and the town of Parkersburg, situated at the mouth of the Little Kenhawa. Shortly after, we coasted the Island of Blennerhassett, rendered famous by the conspiracy of the Vice-President, Aaron Burr, against the government of the United States. It was about 9 o'clock in the forenoon. At about 1 o'clock in the afternoon we passed the Island of Buffington; and at 3 o'clock, the Island and the Falls of Letart. The water was so high that we passed over the rocks of the Falls. In the evening we reached Gallipolis, the capital of Gallia County. That small town was settled by a colony of French, and most of the inhabitants speak French.[1] Towards 12 o'clock in the night we anchored, on account of a very thick fog, which had risen. We were then only five or six miles from Guyandotte, which is at the mouth of the Big Kenhawa, where we arrived this morning at half past 6 o'clock. Here, several of our traveling com-

[1] Gallipolis was settled by a colony of French in the year 1791. The title to their land proved defective, and most of the colonists, originally several thousand in number, returned to France. Father Badin, who was sent by Bishop Carroll to the Catholic settlers of Kentucky in 1793, spent several days at Gallipolis, when on his way down the Ohio.

panions left the boat. Here, too, is the terminus of the new route from Washington to Ohio, *via* Fredericksburg, in Virginia. We hope to arrive in Cincinnati to-morrow.

Believe me, etc.

Letter x.

Cincinnati, Oct. 13, 1831.

My Very Dear Friend:

We arrived in Cincinnati at 11 o'clock this forenoon. After leaving Guyandotte in Virginia, and Burlington on the Ohio shore, we touched at Catletsburg, which is but a small hamlet at the mouth of the Big Sandy River, which separates Virginia from Kentucky. It is here that I, for the first time, touched the land of Kentucky. Further on we passed Greenupsburg on the Kentucky shore; and finally Portsmouth, at the mouth of the Scioto River. It is here that the canal, which is to form a communication between Lake Erie and the Ohio River, enters that River. This canal commences at Cleveland, on Lake Erie, about two hundred miles from Buffalo, which is thirty-one miles from Lockport, where terminates the great canal from Albany to the Lakes. The first of these canals is more than eleven hundred miles long, the other is three hundred and sixty-three miles. The first is now nearly completed, they are working at it with great ardor. We lodge at the Cincinnati Hotel. After passing Portsmouth we touched at Maysville and Augusta, and shortly after we had to anchor on account of another fog. After taking dinner and attending to our trunks, we went to pay a visit to Bishop Fenwick, who received us very kindly. We found there also Mr. Rezé and Mr. Mullen, with another young priest, named Van Drom, a Belgian of the diocese of Ghent, who arrived here from Belgium in the beginning of the week. From the Bishop's residence we went back to our hotel; and after supper I went to see the Museum, which, though small, is worth seeing. Among other curiosities, there is a room

which the proprietor calls "the infernal regions;" but, singular enough, you have to ascend several flights of stairs to come to it. That room is lighted up, and we see there devils, beasts and reprobates of all kinds. Of eleven ladies who went up with us, only three dared to remain. All the others ran away. After being there for some time, we saw that two or three of the figures began to move, and we heard such a howling as frightened several of those present. On a sudden all the lamps were extinguished at the same instant, and there ensued around us such a racket as might well be called infernal. Again light appeared and all was over. It is late.

Farewell.

DISPERSION OF THE COLLEGE OF LAVAL.

Letter of Father S. Schiffini to his Brother.

St. Helier, Sept. 15, 1880.

Dear Brother,

Here I am at last in the new domicile to which Divine Providence has consigned me. St. Helier is, as you know, the principal city of the Isle of Jersey, and is situated on the sea shore opposite the Norman coast. The house in which I am is on a hill overhanging the town. It is a magnificent hotel, which, through the admirable disposition of Divine Providence, fell into the hands of the Province of France at the very time the sad Decrees of the 29th of March appeared. I will speak more on this head in another letter. For the present it is enough to know that this hotel will be a Scholasticate to take the place of Laval. It wont take long to tell how I came here. You know already, through the papers, what was the action of the French Chamber with regard to the well-known "Clause 7" of the Ferry Laws, and hence the origin of the lamentable March Decrees. At their appearance, all the Superiors of Relig-

ious Congregations of men, threatened by the said Decrees, with great though unexpected unanimity, met at Paris to see what they ought to do in such a juncture. It was resolved to offer every resistance sanctioned by French law. There was, at the same time, a consultation with the most celebrated lawyers and jurists of the nation, and especially with M. Rousse, one of the foremost lawyers of Paris. He is the author of the famous defence which you have seen, in which some two thousand lawyers concurred. In the meantime we kept up our usual scholastic exercises at Laval, without the slightest change in the order of duties. Towards the end of June, for fear the government would assume control of the house, all the more necessary articles were sent to a safe place in the town, and it was settled where each one could best go in case the house was broken up. A generous and cordial hospitality was extended us from every side. On the 28th and 29th of June many of our friends and of the highest nobility came to stay with us night and day, so as to help us if necessary, or (and this was the chief object) to serve as witnesses to the brutality soon to take place on the part of the vandals who now govern poor France. The 30th arrived, and there is no need of describing what occurred. In Laval, as elsewhere, the performance consisted of three acts, viz: a notice to quit, served by the Chief of Police; a refusal to do so on the Rector's part, in the presence of witnesses, accompanied by a protest against the illegal measures of the government; and, lastly, after seals had been affixed to the Church, our ejection, *manu militari*, regardless of the laws which, in France, so strictly protect the dwellings of citizens. It must be confessed that the gens-d'armes conducted themselves with a good deal of courtesy, and carried out their orders with tears in their eyes. Also be it said that the Prefect of Laval was among the least hostile, and, as a consequence, suffered the Brothers, and even five Fathers, to still remain in the house, in quality of legal proprietors. It is a hard necessity that presses one, when, for the sake of a

few dollars that he needs, he follows, with bad grace, the Republican car driven by Gambetta. After we were turned into the street, with the exception of a few Fathers who remained in the town, we all, to the number of about a hundred, betook ourselves to four houses thrown open to us in the neighborhood of the city, and on the very next day resumed our wonted scholastic and religious exercises. The Theologians of the long course, with their respective professors, found themselves in an elegant residence about four leagues from Laval, offered them by an old boarder at one of our colleges, Louis de la Sayette. Although everything was perfectly well known, and the Prefect had expressly forbidden any reunion on our part as a community, the gens-d'armes did not trouble us. We profited by this tranquillity to bring our scholastic course to its close, and to prepare ourselves for a speedy departure for Jersey. In the beginning of August the examinations took place as usual, followed by the long vacation, and at length, at the end of the month, we started for our new Scholasticate. The fifth of this month (September) more than seventy were here, and we made our annual retreat. We are now awaiting the arrival of the others who are to come. The "Status" is not yet out. Possibly I may have a class of philosophy in addition to my theological lectures. So, then, here I am, at last, an Englishman, after having been a Spaniard and a Frenchman. It can hardly be that the government will drive us out of this place. The English are the most practical men in the world.

My address is "College of St. Aloysius, St. Helier, Jersey, England."[1] Remember me most kindly to my acquaintances, and those of our province, especially, who may be near you. Write to me soon, and remember me in your Holy Sacrifices and prayers.

Your affectionate brother,

SANTO SCHIFFINI, S. J.

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[1] Since this letter was written, Father Schiffini has been appointed Professor of Philosophy at the German College in Rome.

LOYOLA COLLEGE.

The College was handsomely decorated during the time of the Sesqui-Centennial Celebration in Baltimore; one of the features being the subjoined inscription which was placed between the pillars of the balcony :—

COLLEGIVM · HOC · LOYOLÆVM
VBI · MAIORVM · EXPERIENTIA · SVCCESSV · QVE · EDOCTI
SODALES · SOCIETATIS · IESV
TRES · ILLOS · CVLTVS
DEI · PATRIÆ · BONARVM · QVE · ARTIVM
BALTIMORENSI · IVVENTVTI · VNA · SIMVL · INSTILLANT
HOC · REDEVNTE · ANNO · $\overline{\text{CL}}$ · AB · EIVS · CONDITIONE
BALTIMORÆ · PLAVDIT
CVIVS · HISTORIAM · TRES · MAGNI · AVSVS · IMPLENT
DEI · CVLTV · VEXATOS · PERFVGIO · TVTARI
PATRIAM · LIBERAM · PROSPERAM · QVE · CIVIBVS · CONFERRE
BONAS · ARTES · INSTITVTIS · MONVMENTIS · QVE · FOVERE

THE NEW CHURCH AT HARRISONVILLE.

On Sunday, the 21st of November, Mass was celebrated for the first time in the new Church which has been erected on the Liberty turnpike, near Harrisonville, Baltimore County, about five miles from Woodstock College. The *Church of the Holy Family* is a neat frame building, 28 by 48 feet, costing a little over $1,500. Quite a number of people came from the surrounding country, Protestants as well as Catholics, to witness the unusual ceremony, which was conducted with as much solemnity as circumstances would permit. Father Salvator Brandi, of Woodstock, to whose zeal the congregation is indebted for their beautiful little Church, said the Mass. The sermon was preached by Father Devitt, and the choir from the College also assisted on the occasion.

The new church at Harrisonville is the latest fruit of the zeal of the Scholastics and Fathers of Woodstock College. Little did any one dream six years ago, when a Sunday-school was begun in Mr. Harker's house, that in so short a time it would develop so wonderfully. Before the College was opened there was no priest or chapel nearer than Pikesville, some six or seven miles away; and, as the people were scattered all over the country, it is easy to conceive how Catholics became indifferent in the practice of their religion, while the younger generation was growing up without any faith at all. There were many, too, who had never belonged to any Church, who only needed some knowledge of the truth to embrace it. Consequently, much good was effected by the zeal and instructions of the scholastics who conducted the Sunday-school. The children were instructed in their catechism, and many lukewarm Catholics, who had for years neglected their Christian duties, were reclaimed. Thus it was that the little congregation in the neighbor-

hood of Harrisonville responded to the interest that was taken in them. Mr. Harker kindly gave part of his dwelling, in which catechism was taught every Sunday, and the Holy Sacrifice was celebrated once a month. The sight of a Catholic priest was quite a marvel in the beginning, and some opposition was manifested, which has now almost entirely disappeared. Marriages were blessed, and many who had grown up without receiving the waters of regeneration were baptized. A circulating library was established, and the spread of good instructive books contributed much towards the present success of the mission.

In September, 1879, Father Brandi took charge of the mission of Harrisonville, and in a short time the congregation had become too numerous to be accommodated in the private chapel where they were compelled to hear Mass. It became absolutely necessary, therefore, to build a more convenient place of worship without delay. The congregation entered with heart and soul into the plans of the pastor, and promised all necessary assistance. Thomas H. Worthington, Esq., one of the wealthy farmers in the vicinity, made a gift of an acre of land on which to build the church, whilst his father, R. Worthington, Esq., contributed generously towards the same end.

On the 16th of May last the corner-stone was laid with much solemnity in the presence of nearly five hundred persons. It is unnecessary to add that more than two-thirds of those who witnessed the ceremony were non-Catholics. Several of the Fathers and fourteen Scholastics from the College choir assisted, taking part in the procession. Father Moeller preached a very fine sermon on the propagation of the Catholic Church.

Thus the little mission at Harrisonville has entered upon a new era, and God grant that its progress in the future may correspond to what it has been in the past, and that through the instrumentality of its pastors and instructors many more stray sheep may be brought back into the one fold of Christ.

SKETCH OF THE NEZ PERCÉS INDIANS.
(*Continued*)

When the missionaries among the Nez Percés were reaping for the Church an abundant harvest of their past labors and sufferings, and whilst their hopes of seeing the whole tribe converted in a few years were justified by the many annual conversions; Satan, whose artifices had been so far defeated, devised another plan, which gave him the victory over many of those souls, whom the missionaries were patiently preparing for the fold: this plan was the Nez Percé war of 1877 against the United States army.

The Wallawa Valley, which both Indians and whites claimed as their own, gave rise to many contests, and these resulted in the war. The Valley is on the frontier of Oregon, near Idaho; it is very well adapted for farming and grazing purposes, and was also much valued by the Indians, as well as the surrounding country for root-digging and hunting. It was first included in the Indian Reservation, made by mutual agreement between the United States Government and the Nez Percé tribe, in the treaty of June 11th, 1855, which treaty was signed by Old Joseph, the chief of that band of Nez Percés that owned the Valley, a Presbyterian and father of Joseph, who afterwards became famous as the leader of the war.

But, when on the discovery of gold mines in the Nez Percé Reservation in 1862, that Reservation was found to be too large, and should be by all means curtailed, another treaty, that put Wallawa out of the Reservation, was signed by some chiefs in 1863; but Old Joseph would not sign it, and protested that the Valley was his own: he died a few years after, telling his two sons, Joseph and Young Joseph, alias Allocat, never to give up Wallawa to the whites.

In the latter part of May, 1873, a kind of Indian council

was held at Lapwai, in behalf of Joseph and his people. Whether it was on account of trouble in Wallawa between whites and Indians, or, because the Presbyterians wanted another Agency in that Valley, it is difficult to say. In that council, Joseph exposed his claims to the Valley, and asked protection from the Government against the whites, who had already begun to settle there; the Indian Department endorsed the petition, and the President of the United States put the whole of the Valley out of market.

After some time the Indians of Wallawa were told that probably Congress would make an appropriation to buy out all the settlers of Wallawa, and they would have a Reservation of their own. This, in the Indian mind, was equivalent to an acknowledgment of their right by Government; but Congress did not make the appropriation, and after some time, the Valley was again open to settlers. This made the Indians mad with rage, and they charged the Government with injustice and deceit, and began to show so hostile a spirit towards the settlers as to cause much uneasiness. Therefore in the fall of 1876, there was another council at Lapwai. A commission of some gentlemen was appointed by the Indian Department, to come to an agreement with Joseph, either to remain in Wallawa, if he asked for it, as in a Reservation; or to give it up altogether, be paid for it, and go to live in the Nez Percé Reservation. Joseph and his people were called; but as soon as they heard of the intentions of the Government, Joseph answered for all his people that they had nothing to ask for. He would not even speak to the Commissioners; because, he said, he did not believe they were truly sent from Washington: and even were they truly sent, those who had already spoken in the name of the Government had lied too many times to the Indians, especially in regard to that question of Wallawa: "In the treaty made in 1855, Gov. Stevens said Wallawa was ours; and my father said it was and should be ours. When the preachers came in 1873, Government said it should be ours again; and I said it was

and should be ours. After a year or less, Government said it should not be ours any more; and I said it was and it should be ours. You may say now it should be ours, and next year again say it should not; I say now, as I said before, as my father said, as all my people will always say; Wallawa was, is and shall be ours, and that I do not need to ask it from your Government."

Government officials went to see him several times, to persuade him to come and expose his views, telling him that he would obtain all that he wanted; but this made him worse. He became so proud that he thought Government was afraid of him. When the Commissioners saw that Joseph could not be induced to ask for any favor, they recommended to have him and all his band removed to the Nez Percé Reservation, since Wallawa had been put out of the Reservation by the treaty; but it seems they forgot to say that the treaty had never been signed by the owners of the country.

Orders were given to remove Joseph to Lapwai, by gentle means if possible; if not, by force. Towards the end of 1876, and the beginning of 1877, messengers were going to and fro, the United States Agent sending word to Joseph to remove to Lapway, or the soldiers would go and take him there.

In the mean time an Indian, whose family were all Catholics, fell dangerously ill, and immediately he sent to the Mission (St. Joseph's), wishing to be baptized. On the 15th of January, one of the Fathers started with some Indians, very late in the evening, to Captain John's Creek; they found the sick man there (Joseph's was eight miles further on Grand-Rond River). As soon as the sick man saw the priest, he said: "Oh! how glad I am to see you, black-gown; I was afraid that I should die unbaptized, in punishment of the hardness of my heart. Do you remember how I would not look at you four years ago? You baptized my dying girl, and she got well in a few days, and my heart was not moved; afterwards you baptized my baby

and its mother; afterwards you baptized my big son, and you could never get me. Oh! now I am very sorry for my sins, and I want to confess them all before receiving Baptism." As he was well disposed, and well instructed, he was baptized without delay; and then he exhorted his relations to have all their children baptized. Some were baptized that very night; others promised to have their children baptized later.

The next day, the missionary and his Indians proceeded to Joseph's camp, to pay him a friendly visit, which he had promised long before. Though Old Joseph, now dead, had been a Presbyterian, yet he died an infidel, and left his two sons, Joseph and Young Joseph, infidels. Both of them, however, were very friendly to the Catholic missionary, and they received him with great courtesy. They would listen to his exhortations, but they were not disposed to become Catholics; said they would see about it when the land question would be settled. The old *Drummer* (an Indian preacher of superstition), protested that none would become Catholics, neither young nor old; they had their own religion and that was good enough. We may remark that the most bitter of these men is now a good Catholic, and always very sorry for having spoken so roughly to the missionary.

When the religious topic was over, the Indians asked the missionary what was his opinion about the injustice of the Government on the subject of Wallawa. The Father answered that he was not prepared to speak on that matter, having come exclusively on a spiritual mission, and had nothing to do with Government and land questions. The meal that was served, first to the Father and then to his companions, was one of the most sumptuous of Indian dinners, consisting of different kinds of dry meat, and many different kinds of dry roots; the beverage was Indian tea with sugar. The missionary returned to St. Joseph's with many hopes of future conversions. After a few days, he went again to visit the new convert, who had got better;

there he found an army of Presbyterian preachers, trying to scare the few Catholics, and prevent the others from joining us: yet, some more children were baptized.

Next month, February, the missionary, accepting an invitation extended to him some time previous, went to the Umatilla Reservation, about a hundred and eighty miles from Lapwai, in order to give a mission to the Catholic Indians, and gain over some infidels to our holy religion. The mission was a great success; the Catholics, with very few exceptions, approached the Sacraments, and about twenty infidels were received into the Church.

It seems that Young Joseph of Wallawa was there, trying to know the opinion of the Umatilla Indians, who also claimed the Wallawa, as to whether it should be abandoned or not. This coincidence, with some other circumstances of less importance, and especially the success of the Catholic missionary, excited the zeal or rage of the Presbyterians; and the Lapwai Indian Agent wrote to the Indian Department in Washington, that the Catholic priest was doing his best to prevent Joseph from coming into the Lapwai Reservation, and therefore he would inquire how to proceed against said priest. No sooner was this calumny known among the citizens of Lewiston, than all were indignant against the calumniator; so the Agent could not easily expel the priest from the Reservation (St. Joseph's Mission), as he had already told the Indians he would do.

Some time in April, Young Joseph paid a visit to the missionary, and asked his advice, what to do about their land. The answer was: "Do what you think is best, provided every thing is done peaceably; for my part, I should like to see all of you near our Mission." He promised to be peaceful, and try to have all others peaceful, and that when settled, he and many others would become Catholics.

In the mean time neither Joseph nor his people were doing any thing to move towards the Reservation. So Gen. Howard came to Lapwai and called a meeting of all the Indians of Joseph and White Bird, to hold a council and try

for the last time, to have them all come to the Reservation. The council was held in May, and lasted several days. From the very beginning, Tahulkuzut, one of the old drummers of White Bird, said very clearly and positively that neither he, nor any of his people would ever go to the Reservation; that they would not give up their land, which was to them as a mother. Some few others expressed themselves in the same way, but not so clearly, and when the General would tell them that they were not free to stay or to come, but that they had to come, either of their own accord or by force, old Tahulkuzut would repeat again that they would not abandon their mother, the land where they were born. At the third session, when Tahulkuzut was haranguing to the same tune, the General told the Commander of Fort Lapwai, who was present, to take charge of old Tahulkuzut, so that he might hold the council with the others. And, indeed, after he was taken prisoner, the others seemed disposed to come to terms. After a few sessions, Joseph, White Bird and Haschus Keiut, the three chiefs of the largest bands of Nez Percés, agreed to come to the Reservation in thirty days; then Tahulkuzut was let free.

Whether it was treachery on the part of these chiefs, or that, exasperated by Tahulkuzut, who reproached them with cowardice, they changed their mind and went to war, it is very difficult to ascertain. The fact is, that just one day before the expiration of the time agreed upon (June 14, 1877), some of White-Bird's young men killed two white men on Salmon River, and thence going to Camas Prairie, murdered several very good and inoffensive settlers.

On the evening of the 15th, about a hundred soldiers started from Lapwai for Salmon River and Camas Prairie; when, on the morning of the 17th, the soldiers were ready to attack the Indians, Joseph sent two of his men to the Commander of the troops, to tell him that the murders were committed without his knowledge, and that if he would wait, he would give satisfaction. But White Bird's

young men, excited by Tahulkuzut, went ahead of the messengers, began the attack, killed thirty soldiers and a Lieutenant, put the balance to flight, and went back to the camp, saying that the war was begun, and there was now no backing out. It seems that the fight was between nine Indians and ninety soldiers, and only one Indian was killed. Then followed the battles of Cotton Wood and Clear Water, and the escape of Joseph with his forces across the Bitter Root Mountain. It is said that Joseph was never seen fighting, until his forces were attacked at night by the United States troops in Montana. From this it would seem true that White Bird, or some of his men, as Tahulkuzut, was the organizer and prosecutor of the war, and that Joseph was dragged into it by his friends.

Whether he had said in Lewiston, some time before the war, that his people could easily beat all the soldiers of Forts Lapwai and Wallawalla, or not, is not certain; if he said so, the first battle proved that it was not a vain boast. He had been repeatedly told that soldiers would take him and his people to the Reservation; and there were no soldiers in the country, but eight small companies in those two Forts.

St. Francis Regis, Colville Mission,
November 28, 1880.

MISSIONARY LABORS OF FATHER MAGUIRE AND COMPANIONS,

FROM SEPTEMBER 19 TO DECEMBER 19, 1880.

The first two weeks in September were set apart in the missionary calendar for St. Joachim's Frankford; but, owing to unforeseen difficulties concerning the dedication of the church just finished, the Fathers could not begin their labors until the end of October. There was little reason to regret this mishap, as the weather in the early part of

the month of September was too warm for a mission in a crowded church. Of course, this delay lessens perceptibly the results of the autumn work.

Church of the Assumption, East Boston.—At the invitation of the zealous pastor, Rev. Father Cassin, Fathers Maguire and Morgan gave a week's mission, beginning September 19, to the men of this congregation.

Two services a day in the Church, with a short instruction in the afternoon for the children, were given. The men, occupied with their labors as stevedores or 'longshoremen, could come only early in the morning or late in the evening to the Church. As a consequence, their confessions had to be heard, for the most part, in the evening. This left a large portion of the day at the disposal of the devout female sex. It would seem, judging from what took place afterwards, that a council of war was held by the women, always so anxious to do some good for their souls, and, in the present case, actuated, no doubt, by a combined motive of piety, jealousy and curiosity. The truth is, a few old women presented themselves, coming as pioneers probably. Their confessions were heard, and then, as if by magic, the crowds began to move, and the Fathers had enough to do. The news spread quickly, and to the end of the week the communicants were eighteen hundred, one half of whom were women.

On the last Sunday of the exercises special efforts were made, and with very flattering results, to increase the number of members in the various societies connected with the Church. A few adults were prepared for First Communion.

Gesù, Philadelphia.—From the 4th to the 18th of October, Fathers Maguire, McAtee, Strong and Morgan, with the very important help of their brethren in the community, were engaged in giving the exercises to the people—I was going to say of this Church, but that would not be true—that came from all sides to this Church to make the

Mission. It was necessary from the beginning to divide the congregation, giving the first week to the women, but this division was not sufficient, since an overflow meeting had to be held every evening in the hall attached to the schoolhouse. There several hundreds of persons were enabled to hear the sermons upon the exercises, a blessing they would otherwise have been deprived of.

Philadelphia and Baltimore are always prolific of converts during a mission; other cities in the North have them, but these two are ahead nearly always. Eighteen adults were received into the Church at the Gesù during the exercises. Several persons were left under instruction, having presented themselves too late. A prejudice prevails against converts of a mission. Poorly instructed and excited by the sermons, they rush into the Church to rush out again when the excitement is over. If, indeed, it were true that they are poorly instructed and brought in by excitement, and finally leave the Church *en masse*, the prejudice might be tolerated. If proper instruction be given them, and if, as is most frequently the case, the mission is only the occasion of doing what has been thought on for years, through the good example of a wife, or a husband, or some kind friend, I see no reason for delay. As a truth, the Fathers have often heard the best accounts of their converts. Some will fall away, no doubt; so do they fall away under the most favorable circumstances. This argument, then, of falling away proves too much. In fact, it might lead to the oyster policy of an old priest in these parts, who shut out all heretics from admission into the true fold, by doubting of the possibility of their sincerity.

The children received instruction every afternoon; they paid great attention, and, no doubt, profited by it.

Communions, ten thousand; First Communion of adults, thirty-seven; Confirmation of adults, one hundred and twenty; Baptisms of grown persons, eighteen; of children hitherto neglected, three.

The Archbishop, who kindly consented to confirm the

candidates, supposed to be not more than two hundred and fifty children, was greatly surprised when he found that the number, increased by the adults gathered in during the mission, was over five hundred.

St. Joachim's, Frankford (Philadelphia). — Fathers Maguire, McAtee and Morgan were engaged in this mission from October 24th to Nov. 7. In the meanwhile, Father Strong was deputed for other labors, an account of which will be given further on.

The good people of Frankford responded very well to the endeavors of the Fathers in their behalf, though the weather was bad during the first, and the election for President was in the way the second week. The day of election was, indeed, a considerable hindrance to the work of the mission. When this was ended, the men, a great many of whom had been disappointed, came faithfully and in large numbers. The soldiers of the United States Arsenal, a mile away, were allowed every privilege to attend the exercises by the Colonel in command, whose wife is a Catholic. It must be said to the credit of these soldiers that they were not backward to avail themselves of this kindness. The men engaged in the Arsenal are mostly veterans; they have their families, and, altogether, seem to be satisfied with their lot.

By the efforts specially directed to that end, the number of members in the Sodality of the Sacred Heart and in that of our Blessed Lady was considerably enlarged.

Results: Communions, two thousand four hundred and fifty; First Communion of adults, fifteen; Baptisms, three; for Confirmation, adults, twenty-eight.

The letter in favor of cheap Chinese labor, attributed by many to one of the candidates for the Presidency, caused no little excitement even in this quiet suburb. Parties were divided in their opinions concerning its authenticity. The boys, however, settled the difficulty as far as they could, by starting the cry after the election was passed: "Now we'll have it; six rats a week for the workingman!"

St. Joseph's, Providence, R. I. (Nov. 14–28.)—Three times in less than five years Father Maguire's band has given missions in this Church. The interest of the congregation in the exercises was as marked this time as ever before. The weather was cold and disagreeable the first week, and yet the women did not stay away on account of it. The total number of Communions was greater than at the last mission, though the parish has been divided. The men, during the second week, did their part equally well; so that the results, counting both weeks, were:

Communions, over five thousand; adults, First Communions, twenty-two; adults Confirmed, seventy-five; Baptisms, five.

In general, one mission is like another. The same return of hardened sinners, the crowding of the confessionals, the settling of marriage cases and the like. Hence, the difficulty in giving an account pleasing to the reader, who is very apt to accuse the writer of being monotonous. There is a great deal of monotony about missions. Sometimes, however, the unusual happens. At St. Joseph's the leader of the band spoke in general terms about the immorality of the country, how all the sects were drifting into infidelity, in consequence of having no fixed religion, etc. "In fine," he said, "it comes to this: practically, there is no morality outside the Catholic Church." A newspaper correspondent took exception to these remarks, and cried out against the arrogance of this Jesuit, who had come to insult the good people of Providence—this Jesuit, a mischief-maker, whose brethren were recently driven out of France. "Look at our prisons; look at Spain and Italy, etc." No notice was taken of him until the last Sunday evening of the mission, when in a crowded lecture for the benefit of the parish schools, a reply was made, and the obnoxious phrase explained. The lecturer's answer was based principally upon a "Thanksgiving" sermon delivered in Fall River by a Methodist preacher. This reverend gentleman,

departing from the usual blarney of "Plymouth Rock" and the "Pilgrim Fathers" and their descendants, attacked the present generation for its vices. He put, as the most damning sin of all, the destruction of the family by divorce and other abominations. New England and those parts of the West settled by New Englanders stand foremost, according to statistics quoted by this speaker, in the practices that tend to break up the family.

The reply was published in the papers. Next day the following letter was received:

FALL RIVER, MASS., Nov. 29, 1880.

B. A. MAGUIRE, S. J.

Rev. and Dear Sir—Not knowing how to reach you, you will receive this (if at all) by the courtesy of the pastor of St. Joseph's Church. Seeing in Providence morning papers the reference in your lecture last evening to my "Thanksgiving" sermon, I thought that you might, perhaps, be interested to see the sermon as reported in the *Sun* of this city. I therefore mail to you a copy of the Fall River *Sun*, containing what is, on the whole, a very excellent report of what I said on that occasion.[1]

Yours very truly,

JAS. H. NUTTING.

St. Joseph's parish was founded about thirty years ago. The church is Gothic, and is large enough for the congregation. Four years ago next May the Bishop of the diocese put our Fathers in charge, and even in that short time they have gained the confidence of the people, and are able to do much good by means of the sodalities established since their coming.

ST. ALOYSIUS' CHURCH, WASHINGTON (Dec. 4–20.)—This parish was founded October 16th, 1859, when the church

[1] This remarkable discourse has appeared in many of the daily and weekly papers, and has given rise to much comment and criticism; its statements rest upon a basis of hard facts, which cannot be explained away.

was dedicated. The little congregation that used to worship in the old Seminary chapel was transplanted to the new edifice, and has now become eight thousand souls. The crowds that assembled on the day of dedication to hear the eloquence of Archbishop Hughes and Father Ryder thought the church was too far out of the city. Now the city has come up to it, and gone far beyond it.

The mission was most successful. The faithful came in large numbers to all the services, especially in the evening to hear their former pastor. I have seen more crowded audiences at the evening service in other places, but I think the general attendance at the morning instructions was far superior to what is seen elsewhere. The attendance of the men was better than that of the women; nor was there any difference at the confessional. Even the boys were more numerous at the instructions than the girls. At night the younger folks were excluded. The boys, always ready for mischief, were determined to hear the sermons. Men were stationed at dangerous points to keep them out. The boys slipped in by a back door. This was locked; the lock was broken. The door was nailed up; the boys got a crazy giant to break it open. A strange thing in truth! Boys are opposed to sermons; but, no doubt, it was not piety pure and simple that actuated them in the present case. The giant mentioned came for Confirmation towards the end of the second week. He knew little, and, to all appearance, would have to rest content with that little. When asked about the persons of the Blessed Trinity, his answers were misty and unsettled. After some instruction, everything being considered, he was allowed to be confirmed.

The Fathers were much pleased to see so many colored people attend the mission. A tenth of the communicants was of this class. It was remarked by all how well these people had been instructed in former times. Seven colored persons were received into the Church. Many Germans also attended the exercises. Of course, there was the usual

harvest of old sinners, and marriage cases had to be settled. Hundreds of young men who had gone astray were gathered in. These will fall away again unless some measures are adopted to attract them, as has been done in other cities. Before giving the results of the work, thanks must be given to the Fathers of the Church and College for their help during the mission. The showing would not be so fair but for their assistance:

Communions, six thousand; adults, First Communion, forty; adults Confirmed, one hundred and eighty-two; adults Baptized, twenty-five; children Baptized, five; persons left under instruction for Baptism, six.

Of the hundred and eighty-two persons Confirmed, a third part was made up of converts to the faith. This remarkable fact the Archbishop was so much pleased with, that he requested a special mention to be made of it in the *Mirror.*

Father Maguire gave a lecture on "Popular objections to the Catholic Church" after the mission was finished. The audience was large, and a large sum was raised for the parish schools, for whose aid the lecture was given.

General results for the Autumn:—Communions, 25,250; First Communion, adults, 118; Confirmation, 405; Baptism, 51; Baptism, children (neglected), 12; left under instruction for Baptism, 10.

J. A. M.

VARIA.

Conejos, Col.—The *Revista Catolica* of Dec. 25th contains a communication from Conejos descriptive of the celebration during which FF. Haugh and Capilupi pronounced their last vows. We translate: "The festival of Our Lady of Guadalupe was celebrated in this town on the 12th. The mild weather, the concourse of spectators, the music and sacred ceremonies, in a word, all the attending circumstances, contributed to render this occasion one of the pleasantest days in my life. A splendid effect was produced by the banner of our Lady, as it waved above the church with its overshadowing folds. Above the entrance of the sanctuary was placed a large tablet, with MARIA painted in the most artistic manner by Fr. Ravel. Br. Ansalone surpassed even himself in the illumination of the sacred edifice. The music of the vespers was under the charge of the Sisters of Loretto, whose singing was admirable, whilst Fr. Personé, our revered and much beloved pastor of five years ago, officiated at the altar. On the following morning the American band arrived from Alamosa, and it fully justified the expectations of all, playing piece after piece with perfect execution. At the Solemn High Mass, Fr. Personé being celebrant, Fathers Haugh and Capilupi consecrated themselves to God by the last vows. Fr. Haugh preached a very eloquent sermon in English to the many Americans, Protestants as well as Catholics, who had flocked to the church. After he had finished, Fr. Personé came forward to deliver the panegyric of Our Lady of Guadalupe. It was a long time since we had last heard his sympathetic voice, and this caused it to appear more enchanting than ever before. His sermon occupied three quarters of an hour—but it seemed to pass almost in a minute. The choir of the

Sisters performed wonders. At the end of the Mass, the customary procession took place, with the image of Our Lady carried in triumph to the public square. A hundred cavaliers mounted on mettlesome horses escorted the image, followed modestly by the rest of the population on foot. Conspicuous amongst all who bore a part in the procession were the Christian Mothers with their beautiful cinctures and the medal of the Congregation. The behavior of the American bystanders during this grand religious manifestation was very respectful. We thank these gentlemen for the happy thought of raising the glorious flag of the United States in the middle of the Plaza."

CHINA, *Mission of Nankin.*—We extract the following details from the Catalogue of this Mission: For the year (July 1, 1879–July 1, 1880) there were 97,306 Christians, and 2026 Catechumens. The College had 153 students; in the schools for boys there were 4350 Christians and 3025 Pagans, and in those for girls the Christians numbered 3823, the Pagans 225. The Baptisms were: of adults, 1078; children of Christian parents, 3501; children of infidels, 17,643. During the year, 244 boys and 423 girls were cared for in the two orphan asylums; whilst in the minor asylums or by private nurses, 5022 children were supported. Confirmed, 5597; annual Confessions, 63,705; Communions, 56,481; Confessions of devotion, 296,555, Communions, 295,387. The Mission is served by 58 European and 28 native Priests. There are 22 European Scholastics and 17 Brothers, 35 Nuns of the Presentation Order together with other Religious women.

"In every work of the ministry, gains have been made over last year. The most gratifying progress is that which is shown by the schools, because every hope for the future rests upon them. The increase in the number of pagan infants baptized *in articulo mortis* is very consoling. Numbers of apostates and of old backsliders have been reconciled.

There could have easily been more catechumens, but they would have been actuated by motives exclusively human, and such rarely persevere. Some new posts have been established.

I have not heard of any troubles in the Provinces, except a disturbance at Canton, which, for a time, threatened the Cathedral and the lives of the missionaries; but quiet has been restored. The schools of Shanghai are prosperous, and the observatory is a great success. P. Zottoli will finish this year the fourth volume of his work, *Cursus Litter. Sin.*"

FRANCE.—The city of Laval has bound itself by vow to enlarge the Church of Avesnières, at a cost of 100,000 francs, if the Society be restored to St. Michel within the year.

Father Prendergast firmly protested against his expulsion: "Messieurs, je vous prends à témoin de ma protestation. Je suis citoyen des Etats-Unis d'Amérique. Mon pays a toujours donné l'hospitalité à vos nationaux, même aux communards; et votre république m'expulse parce que je suis un religieux."

There are now six French houses in England. The novices of the Province of Lyons were at Roehampton, near London, until a recent period. They are now in a newly-acquired novitiate of their own at Sidmouth. The novices and juniors from Angers are at Aberdovey, Merionethshire, Wales. The hotel which they occupy, formerly a bathing establishment called *The Corbett Arms*, and only a few steps from the sea, is a regular two-story building with two wings.

SPAIN.—The community of Les Alleux, driven from France, is at Ara Coeli, formerly a house of Carthusians, near Valencia. The palace of Ocha, near Burgos, has been purchased for 121,000 francs. It is to be converted into a college.

ALGIERS.—The College of Algiers has been closed, and our Fathers have sold Ben Aknoun to the municipality, in order to support the College of Oran, which passes into the control of the Bishop, as a little seminary, under the direction of his vicar-general. Our Fathers remain only in Kabylia, and in the stations where they are charged with parochial duties.

ZAMBESI.—The mission is no longer attached to the Province of England. It publishes this year its own separate catalogue, though by P. General's direction each member is to be assigned to his own Province. St. Aidan's and Graaff Reinet have been ceded to the mission by England.

A REQUEST.

The assistance of Indian Missionaries is requested in favor of an undertaking projected by P. Pfister of Shanghai. His purpose is to gather the materials for an artistic volume to illustrate the text: Beatam me dicent omnes generationes. It will present the Ave Maria in all the languages and dialects of the world, so far as it is possible to obtain them. Any of our readers who would be kind enough to aid in this work, can send by postal card a copy of the Hail Mary in any Indian language addressed to Woodstock College.

NOTICE.

The expenses incurred in printing the LETTERS *are supposed to be defrayed by the voluntary contributions of those to whom they are sent: our accounts register only three such contributions received during the past twelve months, nor is there any better record for two or three years preceding. If all who find a bill in the current number—and only those who do find this bill are expected to make a contribution — would transmit $2 (or more) our expenses would be covered.*